

Matrimonial Ceremonies

DISPLAY'D:

John Wherein are exhibited, *Tanner*
The various Customs, odd Pranks, whimsical
Tricks and surprizing Practices of near One
Hundred different Kingdoms and People
in the World, now us'd in the Celebration
and Consummation of Matrimony.

Collected from the Papers of
An Old Rich Bawdy BACHELOR;

With great Variety of Remarks by him,
Serious and Humourous.

To which is prefix'd,

The comical Adventures of Sir *Harry Fitzgerald*,
who had seven Wives; with the Character of
each: A genuine Story.

Also an Epigram on Matrimony, in *Latin* and *English*,
and an Alphabetical Index.

Publish'd for the Information and Entertainment of the
Ladies and pretty Girls of *Great-Britain*, not forget-
ting those of *Dublin* and *Tipperary*.

L O N D O N :

Printed for W. REEVE, at *Shakespear's-Head*, near
Serjeant's-Inn, in *Fleet-Street*, 1748.

(Price One Shilling.)

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(This One Selling)

T H E
P R E F A C E.

FEW Authors agree in the Definition of Matrimony, Charron calls it a wise (a) Bargain, a State, or an honourable Conjunction; some more malicious Criticks call it a Yoke, a Commu-
A 2
nion

(a) Marriage is not improperly call'd a Bargain, because most are (now of late more especially) so managed, that one Party, if not both, are bought and sold, the Freedom of Choice being rarely left to the Man, and almost never to the Woman. The well disposing of their Children is undoubtedly one of the weightiest Cares that Parents have. Good Education may make them very good Women, their Virtue may make them good Wives, but being ill pair'd in the Yoke, they may be however very unhappy. Too many Fathers are of Opinion that they have done mighty well, if they have hedg'd in a young raw Country Squire with a plentiful Estate; and secur'd an unreasonable Proportion of it for their Daughter's Jointure, and believe there will be no Woe, when there is no Want: Yet every Day shews us, that where there are great Estates, there is not always great Felicity: For the wisest of mere Men assures us, *That better is a Morsel of Bread with Content, than a stalled Ox, and Hatred therewith.*

nion of (b) Evils and Punishments, a Society of (c) Cares and Troubles. But without adhering to the Sentiments of the one, or the differing Opinions of others that

(b) Matrimony was intended for our Felicity, but our Mismanagement of the main Matter makes it our Misery: And this is not in the least the Fault of the State, so much as of the Parties that enter into it: And where our unreasonable Appetites have made us take wrong Measures in it, no wonder if it proves our Punishment.

(c) Whoever was pleas'd to think so, might be unhappy in his Choice, but I am of Opinion he deserv'd it a little; or at least he ought to let us know what he means by Care and Trouble: For I dare appeal to any good Man that ever was in that State, if he thought it not a Sweetning of his daily Labour to bring home a Loaf to his poor Family, and share it amongst them. The very Reflection that it was to maintain his Wife and little Babes, made him think the Sun and the Rain less intollerable; every Day's Labour contributed so much to his Felicity, as it did to his Advantage, and no Fatigues of the Day can so much dispirit him, but he will play with his Children when he comes home at Night. St. Austin says, *Nulla modo sunt onerosi labores amantium, sed etiam ipsi delectant sicut venantium, piscantium: Interest ergo quid ametur, nam in eo quod amatur aut non laboratur, aut labor amatur.* I need not put this into English for the Benefit of the Fair Sex; they all of them know that nothing is troublesome to them, that tends

The PREFACE.

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that criticize upon it, I shall define Matrimony according to the Canonists, to be a sacred Union of Man and Woman, not to be dissolved but by the Death of one of them. Matrimonium est viri & mulieris Conjunctio individuum vitæ Societatem continens.

This is the (d) first and most ancient State, owing its Institution to the supreme
Author

tends to the keeping a Child as it should be: And the secret Joys that Parents have in the Health and Well-doing of their Children, are impossible to be express'd, and can be comprehended only by them that have Children. Too many Peoples Pride indeed tramples upon natural Affection, and but too many others being married against their Consent, shew little or no Concern for the Product of an abominated Bed: But this is not an Argument that Matrimony is a State of Care and Trouble; tho' it is certain they are unhappily married.

(d) Matrimony is so essential to the Felicity of Man, that original Justice, and the quiet Possession of the Universe, in the most glorious Condition it ever was in, could not make our first Parent absolutely happy. *God said, It is not meet that Man should be alone, I will make him an Helpmeet for him, Gen. ii. 18. Be fruitful and multiply,* was an Injunction that anteceded the very Condition of his Felicity; and we read this positive Command before that great negative one: *But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it: For in the Day that thou eatest thereof thou shalt surely*

Author of Nature; and for the greater Consequence, because it is the Foundation of humane Society, the Original of Families, and of Kingdoms. Prima Societas est in Conjugio, quod principium urbis, seminarium Republicæ.

Marriage is not solemniz'd in the same Manner every where, but the Rules and Laws of Marriages are more or less strict, according to the Diversity of Religion and Nations. Among the Christians they are the most strict, when the greatest Part of other Religions, to make Marriages more free, easy and fruitful, allow (e)
Poly-

surely die. If in the State of Innocence there wanted something yet to make Adam perfectly happy: Doubtless we are more imperfect without it now, and as Woman was the Perfection of the Creation, the finishing Stroke of Nature, and Man's Felicity, no Wonder if they arrogate still some Things extraordinary to themselves by Virtue of so ancient and illustrious a Charter. And indeed I believe no Woman ever liv'd, but was lov'd at one Time or other.

(e) 'Tis remarkable that in the Creation there was but one Woman, tho' after some Process of Time, the Sons of Adam took several Wives, and even Concubines were not criminal. If our modern Policy would permit it now, there would not be such exclaiming against a married State; for the restraining

Polygamy and (f) Divorce. Yet, among all the different Laws and Customs in

restraining us to one particular Woman, and by the Tyranny of our Parents to that very individual one we cannot endure, how can we avoid being miserable? The Woman too being equally sensible of this Restraint, and unbias'd by her own Inclination, receives the colder Offers of her Husband's Love with Neglect, if not Contempt, and knowing he cannot marry any where else, is very little solicitous of his Tranquility, and looks upon him as her Gaoler that should be her Jewel. Whereas on the other Hand, if a Man had several Wives, he must needs be so much the more happy, as they could not be so refractory to his Pleasure: For the Favour of the one would compensate for the Unkindness of the other, and the natural Vanity in Women to desire to be belov'd, would reduce them here to a Necessity of being obedient: And force them to study how to please, and humour, and charm, and engage the good Will of that Person whose Love might make them happy, and who could suffer but little by their Contempt. In the Multitude of Rivals the Husband would find his Happiness, every one with emulous Haste would run to his Commands; and strive for the Superiority in his Heart, which would be their Pride to possess, and his Delight for them to deserve. As for the great End of Matrimony, which was the peopling the Face of the Earth, I believe few will deny, but four Wives will bring a Man more Children than one alone can do.

(f) Nature has made us incident to no Malady but

in the World, there is no Nation so barbarous, as not to solemnize Marriage with some Rites, Ceremonies, and publick Rejoicings.

This made the Author enquire and observe what are used among the Christians, Jews, Mahometans and Idolaters, which make up the Four Religions that are known to the World. And as the Religion of the Jews is the most ancient, and God has been pleas'd in a peculiar Manner to honour them with the Name of his Chosen People; their Rites are first described in this small Treatise of Marriage Ceremonies, which is here submitted to the Judgment of the Candid Reader, and 'tis hoped may be to his Satisfaction. THE

but what she has given us a Remedy for: And if there were not such a Method as Divorcing, an unhappy Marriage would be a continued Misery. The Liberty of Parting would make the Women more dutiful at least, if it did not make the Men more indulgent. The Necessity and Compulsion of living together makes great Part of the Uneasiness: And where People are forc'd to marry, as but too frequently they are, they will both of them desire a Divorce, tho' neither of them are vicious enough to deserve it. But 'tis certain, that if a Man might part from his Wife, she would take more Care to avoid the Infamy of being repudiated.

* * * * *

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MARRIAGE

S O M E

REMARKS

John Upon the Ensuing *Tanner*

TREATISE.

MARRIAGE being the (a) Port, or Haven, at which most of the Sons and Daughters of *Eve* design to touch, sooner or later; 'tis no Wonder that People are universally
 B curious,

(a) That is properly a Port where Ships ride at Anchor: Now, where the Cable is not long enough to reach the Bottom of the Deep, what wise Master will heave out his Anchor? Marriage will bear somewhat of Proportion with an *East-India* Voyage, because it is tedious, tho' it be beneficial. You run several Risques of Wind and Weather, Enemies and Privateers, Diseases and Disasters, and all this to barter Commodity for Commodity, upon which the Necessity or Vanity of the Purchaser only puts the Price. Of late 'tis become

curious, to know how this (*b*) ticklish Ceremony is perform'd in other Countries. We find here at home that the first Place in the Common-Prayer-Book that young Maidens generally dip in, is the Service for *Matrimony*. I once knew a raw Girl that could readily make all the Responses in that Office, before she could answer to one Question in her Catechism. Which occasion'd her Father, who was a grave old Gentleman, to wish that those of her Sex would take as much Care to prepare themselves for their latter, as for this their first End, for so it proves to most of them.

It has been frequently said that *Marriage* and *Hanging* go by Destiny, but for my part, I am no Predestinarian; neither do I believe,

become a Trade indeed, or Traffick: One gives away his Daughter to be chosen a Parliament-Man, another throws away his Son for a Place at Court; a third values nothing, if his Daughter can be but a Lady, and take Place of Alderman *Gripewell's* Family.

(*b*) The first Notions we have of Matrimony are tempting enough: Nature seems to plead very hard in Favour of it; but there is so much Deceit in both Sexes that it is very dubious, whether we are disappointed or not in our most alluring Expectations: And if we are baulk'd, it is a bitter Portion, and we are stung at last, tho' we were tickl'd at first.

believe, with the rest of the World, that *Matches* are made in Heaven, any more than I believe that all Oxen are bought and sold there, before they come to *Smithfield* Market. But tho' I am no Admirer of Destiny, as I said before, yet I would not have any one infer from thence, that I believe there's no Manner of Resemblance between *Hanging* and *Marrying*: For *Hanging*, with Reverence be it spoken, as well as *Marrying*, is perform'd by tying a (c) Knot, which Death only dissolves, and then they agree too in this Particular, (which is more suitable to the Occasion of the Book) that all civiliz'd Countries in the World observe different Fashions in one no less than the other.

The Roman Catholicks make a Sacrament of *Matrimony*, and in consequence of that Notion, pretend it confers Grace. The Protestant Divines don't carry Matters so
B 2 high,

(c) 'Tis most certain that Death dissolves the Knot of Matrimony, but not of the Executioner, that he must do himself, or the poor Criminal may hang till he is Dead, Dead, Dead indeed. If Death did not unty this fatal Knot which our Tongues had ty'd; we should be miserable indeed: Not but that some People would be less effective in a Family, if they had been dead never so long, than they are every Hour of their Lives.

high, but say this ought to be understood in a qualified Sense, and that *Marriage* so far confers Grace, as generally speaking it confers (d) Repentance, which every body knows is a Step to Grace.

It must be confess'd on all Hands, that *Marriage* is the most serious Action that a Man can engage in, and therefore we ought to think of it, as we do of our latter End, with Fear and (e) Trembling. For this Reason, I cannot endure to hear People pass their ill-natur'd Jest, upon so holy an Ordinance.

(d) No Man should generally conclude to the Disadvantage of a State of Life, because he meets with a few Persons, whose Want of Knowledge and Care have expos'd to some Inconveniencies. Every Man owes the Honour he pretends to, to this Institution, and thinks it an unpardonable Affront to be call'd a Son of a Whore: He claims his Estate by the Legality of his Birth: And calls the Woman his own, because he is married to her, nay, has an incommunicable Right to her: If some repent they are married, there is a considerable Number repent they are not.

(e) Every Man must die, but every Man does not marry; why tremble at a distant Evil which lies generally in our Power to avoid? If a Man will not be trod on, he must keep out of the Crowd: If he will not be a Cuckold, he must continue single: If he will have a Wife, let him take her, and be content. Neighbours Children must have Neighbours Fare.

dinance. If it is a Man's good Fortune to meet with a good Wife, he ought to date his Happiness in this World from that very Moment ; and if she proves not as he desires, he ought to look over the Catalouge of his Sins, and interpret it as a (*f*) Visitation, or at least to take it patiently. For my Part commend me to that Gentleman, who having married a Lady of an extraordinary Capacity, never complain'd of his Fate, nor made his Spouse uneasy, but honestly thank'd God, that now he had a Hole to put his Head in.

The Ladies that read this Book, will find sufficient Reason to thank Providence, that they were born in so good natur'd an Island as ours is, where the Preliminaries to Marriage are nothing near so morose and severe, as they are in some Places in the World. To give an Instance of this, our Author tells us, *among the Sabrians* (a Sort of Mungril Christians, that live on the Confines of *Persia* next *Turkey*) *the Parties meeting together at Church, the Minister makes the Bride swear before the Women, that she is a Virgin.* As ill an Opinion as the World unjustly entertains of our Females, I am ve-

B 3

ry.

(*f*) And the greatest sure that can be: And I know no moral Crime deserves so heavy and so lasting a Punishment, unless it be that of believing ill of Matrimony.

ry well satisfy'd that there are above Forty Thousand conscientious Wives, within the Bills of Mortality, that would have lost all, before they would have taken so rash and insnaring an Oath. How is it possible that a Woman should positively swear to an (g) imaginary Thing, which may be lost (the Lord knows how) between sleeping and waking? This I am sure of, that no Husband was ever a Jot the securer, for prescribing arbitrary and unlawful Oaths.

Yet as great a Hardship as this may seem to be, it is nothing in Comparison of what Hardships are practis'd in some Countries, even after the Nuptial Ceremonies are performed. Thus we find, *That among the Greeks, if the Women find in the Bed the next Day any Signs of a lost Virginity, they make a great Feast; but when that is wanting, they say nothing, the Bridegroom sending back the Bride to her Relations and Friends.* The same

(g) Certainly a Maidenhead is not a fictitious Point, and tho' many Men have been impos'd upon, yet one that has convers'd a little with *Anatomy*, would know that there was such a Thing: And as poor an Opinion, as he has of the Fair Sex; if he were condemn'd to get all the Maidenheads in his own Parish, I fear he would petition to be hang'd first.

(h) And why may not we *English* have as just Proceedings

same inhumane Custom, is likewise observ'd by the *Persians*, as the Reader may see, by the *Moors of Morocco*; the *Inhabitants of the Kingdom of Fez*; by those of *Algiers and Tunis*; by the *Spaniards who retain this Custom from the Moors*; and lately by the *Jews in Barbary*. As for the latter don't wonder at it, to find such an Usage among them, because they were a stiff-necked People, that was always demanding Signs and Tokens, nor among *Infidels and Mahometans*, but that any *Christians* that are happily freed from the *Levitical Bondage*, should still hanker after the old superstitious Leaven, is Matter of the greatest Astonishment to me. I cannot but reflect with Horrour, how many *Ladies in England* that now live comfortably with their Husbands, and are blessed with a numerous Issue, had been shamefully discarded and sent home, if ever such an unrighteous Fashion as this had got Footing among us. It seems to argue a great deal of Cruelty in the Men,

B 4

that

Proceedings as other Countries? But after we have ventur'd to marry a young Woman upon the Report of her own Friends and Relations, and find her quite contrary to our modest Expectations, we have no Remedy but Patience, and Prudence to conceal their mutual Infamy. If a Women has anticipated her Parents Desires, why imposed upon an honest Man?

that they should relish no Pleasure but what comes at the (i) Expence of their dearest Consorts. But it is my daily Prayer, that Providence will protect the free-born Women of *England*, from such bloody minded Husbands.

But tho' the greatest Part of the World, are so extravagantly fond of Virginity, yet we find there are some People that have other Notions of Things. Our Author acquaints us, *That when one of Conchin marries, whosoever he is, he may not lie with his Bride the first Night, but is obliged to give her to a Bramino, who lies with her, and that they believe this to be a (k) Favour, and a good Omen.* I hope their Parishes in this Country are not of a large Extent, otherwise the Priest has more Work upon his Hands, than he will go through with, unless he keeps a Curate or two to relieve him, when Marriages come in thick. The Holders-forth of our Conventicles, affect to be thought

(i) 'Tis not so great an Anguish, but it may be born with; none ever dy'd under the Operation, as ever I read of, and yet I have seen some hang'd for deflouring Children of five and six Years old.

(k) The Custom of the Country makes it not infamous to be prevented in the Virginity; and if their Ignorance passes so far as to make it a Matter of Religion, the Priest I think has the worst of the Lay, who stands obliged to consecrate it.

thought great Pains-takers, and really deserve the Name, for their Bands will testify for them both in the Dog-days, and out of the Dog-days, that they sweat exceedingly. But, alas! what is this, if consider'd in the same Scales with the Drudgery, that these Priests undergo in their Ministry. I have often wonder'd that the Popish Clergy that stand up so stiffly for the Divine Right of first Fruits, don't troop in Shoals to this Kingdom, when they voluntarily pay such an extraordinary Tribute to the Church.

'Tis observable, that in most Countries of the World this Ceremony is perform'd by the Priesthood, who, if they equally pretended to the Power of *Loosing*, as they do to that of *Tying*, they would have more Business upon their Hands than they could well dispense with. Only in *Turkey*, married People are joined together by the *Cadey*, or Civil Magistrate, and here in *England* in *Oliver's* Time by a (1) Justice of Peace; the

B 5

(1) The Clergy always secur'd every beneficial Office in their own Hands, and this same Thing call'd Matrimony, being likely to last as long as Mankind, they ingross'd it at first. Not that there is any Reason why I should ask the Priest leave to lie with a Woman, when she and I are agreed to it, any more than my Neighbour. The Reason for Ceremony in marrying is evident, because a Man may

the Reason alledg'd for it then was, that none was so well qualified to marry others as he, who, by his Office was impower'd to lay People by the Heels, and put them into the Stocks.

As I have already taken Notice, *Virginity* is reckon'd so essential to *Marriage* in several Countries, that the poor Bride is inhumanly dismiss'd, and sent home to her Relations, if she be found defective in that Particular; but, in this Author we shall find, that all the World is not of this Humour. In *Pegu, The King, and those of the greatest Quality, lye not the first Night with their Wives, but admit others, and (m) pay them bountifully that will give themselves the Trouble.* With all due Respect to our Women be it spoken, I humbly conceive that one Half, at least, of the married Men in this

may prove a Villain, and run away from his Wife, and disown her to her utter Destruction and Infamy: But God who knows the Heart stands not in Need of any such Witnesses, and knows our mutual Engagements without a Certificate.

(m) Every Man that receives a Favour ought to return it as he can, tho' if that were a Custom amongst us, I fancy they might have it at easy Rates enough, for we should find more Volunteers for that War, than Press'd-Men against the King of *France.*

this Kingdom, if they would speak their Minds freely, must do their Wives this Justice, as to own that they sav'd them this Porter's Drudgery, as a Monarch (not inferiour to *Solomon* for Wisdom) rightly call'd it. Our Neighbours of *Scotland*, before they came to be civiliz'd, used to lie the first Night with the Bride, their Vassal, but now they have (n) flung up such a troublesome Piece of State, and make their Tenants drudge for themselves.

We rail at the Church of *Rome*, and not without Reason, for exacting implicit Obedience from her Sons ; but alas ! what signifies it to take a few Articles upon the Credit of the Priest ; but to take a Wife, as our Author tells us they do in *Muscovy*, and other Places, without seeing her once, or knowing what Defects she may have, is somewhat hard upon the Subject. Heaven be

(n) 'Tis not that the *Scotch* Nobility are grown impotent or virtuous : But the Practice of the Christian Church is not consistent with that Custom. If in *Pegu* it was a Drudgery, here it was a Delight, and therefore challeng'd by their Leige Lord. They never resign'd this Right, but the Church took it from 'em, as well as from us in *England*, where there are many Estates with that Royalty.

be prais'd, that here in *England* we are not forced to buy a Pig in a Poke; nay, there are some married Men in the World, that were as intimately acquainted with their Wives (o) before Marriage, as ever they were after. See now what it is to live under a Free Government, and to have *Magna Charta* on one's Side.

To conclude these Reflections, it is my hearty Advice, That all unmarried Persons would chuse themselves proper Spouses by the first Opportunity, in order to recruit those Numbers that have been destroy'd in the Wars, and not suffer their Talents to lie buried in a Napkin; for which they must severely answer one Day. And as for those that are married, the best Way they can take, as I presume, is to live as easy as they (p) can, and following the Council of
Hobson,

(o) It is apparent from that, that after Trial of each other they lik'd one the other; and as a Man could have it but once, what matters it to the World, when they agree to take it, or lose it. The Man was honest, and the Woman venture-som: But she knew, that he that saw the Pattern, would be sure to buy the whole Piece.

(p) Since we can't divine, what Pain or Pleasure Providence has in store for us; we ought to make the Matrimonial Yoke as little gauling to us,

Hobson, the Carrier, so to manage themselves, as not to tire before their Journey's End.

us, as possibly we can, and since we met not, but with Intentions of constituting each other's Felicity, in Part at least, we must prudently allow for being but bare Men, and the unhappy Sons of *Adam*, and therefore in all the Passages of our Lives, very far from Angels. But this I dare be bold to advance, that while we kick and struggle in the Harness; we make the Draught but so much the more troublesome.



MARRIAGE

And, the Court, to do things: then-
leaves, as not to the future their journey's
end.

we as people we can, but here we must not, but
with intention of continuing each other's life-
in fact at last, we must provide a way for
being put into them, and the way, says all A.
then, and there is in all the future of our lives,
very far from them. But the I have been told so
advance, that while we keep our minds in the
future, we make the things that it needs the
more resolution.



MARRIAGE

MARRIAGE CEREMONIES;

As now Used in all

PARTS of the WORLD.

PART I.

*The Rites observed in the Marriages of
the Jews and Christians.*

CHAP. I. *The Rites observed by the Jews.*

THE *Jews* ordinarily marry their Sons at Eighteen Years of Age, according to the Laws of the *Talmud*, and sometimes sooner to prevent (a) Incontinency; their Daughters may be married

(a) In the Preliminaries to Marriage, even amongst Christians, it is set down in the second Place, and therefore may be presum'd, neither the least nor last Reason for such a tender Correspondency as should be between Man and Wife. Since Nature

ried as soon as they have compleated (b) Twelve Years and a Day.

When the Marriage of two Persons is agreed, many of the *Jews* both young and old get together in some covered Place, where the younger take ever one in their Hands an Earthen Vessel. The Marriage Contract is audibly read, and Notice given of the Day of Marriage, and it is also declared that the Party which shall not stand to what is agreed, shall pay the other so much as is concerted betwixt them. Afterwards they wish all Happiness to one another, and then the young *Jews* throw their Vessels

ture has given us Appetites, she has provided safe, lawful and agreeable Means of satisfying 'em; and to engage us the more readily, she has made 'em equally honourable and convenient.

(b) So early a disposing of their Daughters, had doubtless an Eye to the Necessity of preventing those unhappy Miscarriages, which proceed from forward Desires, and irregular Affections. For at those tender Years, they can hardly be presum'd to have Prudence, Precaution, Carefulness, Discretion, or Acquaintance enough with the Affairs of the World, to be a wise Assistant to a Man in the more weighty Occurrences of his Life; yet the *Jews* indulg'd it through fear of more deplorable Consequences.

Vessels (c) on the Ground, concluding the breaking of them foretels good Fortune and Plenty. When they go away, there is one at the Door, that gives every one a Glass of Wine to drink, and sometimes Confits. He that is to bless the Marriage takes a Glass of Wine, which he (d) blesses, and having tasted it, gives it to the married Couple to drink, who afterwards go not abroad for (e) eight Days, during which many

(c) I should rather imagine that this Ceremony of carrying Earthen Vessels. and breaking them, was an Emblem of the Frailty of our mere worldly Delights and Purposes; and that the dashing of them was not a Prognostication of their future Felicity, but a Sort of Imprecation, that whoever of them should violate or break their Troth so solemnly plighted in the Presence of God, and the Congregation, should be so rended to Pieces by the Cares and Anxieties of the World, and the just Vengeance of Heaven, and be as vile in the Eyes of all good Men, as the useless Shreds of those Earthen Vessels.

(d) The Blessing of the Wine is a grateful Acknowledgment that we owe all our Plenty to our Maker's Bounty; and to shew us while we do our Duty chearfully, we may depend upon his prospering all our Undertakings.

(e) The Jews were always full of their Superstitious Ceremonies and Rites, which their Policy and Perverseness had crowded into the Number of those,

ny young Men visit the Husband to divert him, and be merry with him.

The Woman is obliged to wash her self in cold Water the Day before the Marriage, and she is put into a Bath by the Women, who make a great Noise, that every one may know she is to be a Bride. Many of these Women sing and dance in her Presence, but that Levity is not approved among those in Years. The Bridegroom sends to the Bride the Matrimonial Cincture, or Girdle, with a Gold Buckle, the Bride sends the like to him only with this Difference, that the Buckle is (f) Silver.

The Wedding-day, the Bride is dress'd according to her Condition, *i. e.* as richly as

those, which they had the express Commands of God for: What was their Drift by continuing them thus formally Prisoners for eight Days in their own House, I cannot unravel, unless to prevent their Familiarity with other Persons, which might lay a Foundation of Jealousy, the worst Weed that ever sprung up in Matrimony.

(f) I would not be thought malicious in starting a Question here, whether from the Inequality of their Presents, the Man does not do the Woman more Honour in taking her to be his Wife, than she does the Man in admitting him to be her Lord and Master: Much less will I say it determines the fictitious Dispute between *Jupiter* and *Juno*, and that the Woman in the most endearing Concerns of Love, receives more ample Joy than she confers.

as she can, after the Fashions of the Country; then she is conducted by Women who sing before her into a Chamber where her Head is dressed very finely, while other Women (*g*) sing and dance in her Presence, to make her chearful, they esteeming these Ceremonies very acceptable to God. When the Husband is to receive the Benediction publickly, four young Men carry a Canopy into some publick Place, or Garden, where the Solemnity is to be performed.

The Bridegroom accompanied with his Friends, and the Bride on the other side with many Women, and Instruments of Musick, meet under the Canopy, and every one says, *Blessed be he that cometh*: The Bridegroom walks three Times round his Bride, and takes her by the Hand, then the Company throw (*b*) Corn upon them with that saying in the Scripture Phrase; *Crescite & Multiplicamini*, Encrease and Multiply. In

(*g*) Musick, and Singing, and Dancing, and such like Marks of Joy, are to divert the new married Couple from any too deep and serious Reflections upon what is so near doing, and if done, not to be undone, for such sullen Damps upon their Spirits, might be look'd upon as unhappy Omens.

(*b*) This Strewing of Corn upon their Heads, was to betoken their worldly Encrease in Children and Substance; and doubtless was the Origin of our Bride Cakes amongst the Christians.

In some Places with Corn, they throw also Money, which the poorer *Jews* pick up. During this Ceremony, the Bride holds the Bridegroom by the Right-hand, and it is necessary she turn her Face to the *South*, for the *Rabbies* have left this writ in the *Talmud*; That if the Bed be so placed as to look to the (i) *South*, there shall be many Children. The *Rabbi* which joins them takes a Glass of Wine, and rehearsing the Prayers that are in the *Mabzor*, after he has tasted gives to the married Couple to drink. If the Bride be a Virgin, he gives her a narrow Glass, if a Widow, one (k) wide, and the *Rabbi* receiving from the Bridegroom a Gold plain Ring, calls some Witneses, and shewing it to them, asks if it be Gold. Then he puts it on the Bride's second Finger, and reads aloud the Contract of Marriage; after takes another Glass full of Wine, and giving Thanks to God that the new married Couple have plighted their Troth, he gives it them to drink again: The Bridegroom having drunk,

(i) This is a practical Quibble upon the genial Heat of the *Meridian* Sun, as if it promis'd a Power in Procreation.

(k) This is such another Pun, as the Position of the Bridal Bed; but somewhat more palpable and luscious.

drunk, casts the Glafs with all his Force against the Wall, or Ground, that it may break, in Memory of the (l) Destruction of *Jerusalem*. In some Places they lay Ashes on the Bridegroom's Head in Memory of the *Temple* burnt, and for this very Cause, he wears a black Cap on his Head, as they do who are in Mourning.

The Bride has a black Cap too on her Head, to shew they are both afflicted for the Destruction of the *Temple*, even in their greatest Rejoicings. The married Couple are led to a Banquet, where being sat, the Bridegroom is obliged to sing a long Prayer the best he can, and at the same Time, an Egg and an (m) Hen dress'd are set before

(l) Wise Men will not let their Joys be too excessive, for that shews a Levity of Temper very unbeseeming the holy Ceremonies they are about; besides overmuch Laughter is not so much an Indication of Felicity as Folly: And nothing can bring so ready a Check to our swelling Mirth and Alacrity, as a serious Remembrance of our Disobedience, and God's Judgments.

(m) Eggs are alimentitious, and denote a prolifick Quality. The Hen may give too many of our Modern Wives to understand, that a married Woman should be careful, loving, industrious, no Gadder abroad, but with Intentions of meliorating her Family Affairs in lawful Ways, providing for

fore the Bride. He presents her a small Piece of this Hen, and presently the Guests, as well Men as Women, scramble for the rest, and tear it in Pieces with their Hands, whoever gets the greatest Share is reputed the most fortunate of the Company; so they snatch from one another with Out-cries to make the new married merry. As for the Egg, which is raw, it is thrown in some one's Face, and if there happen to be a (n) Christian present, he is not spared. This Egg is presented first to the Bride, that it may be ominous for her bearing Children, as easily as the Hen her Eggs. After these Diversions, the Table is spread with good Meat, and then they forget the (o) Temple and

for her young Brood with indefatigable Pains, and when they are duly fed, to cherish, succour and defend them; Nursing their Children, being more especially the Province of the Women.

(n) Differences in Religion always leaves a Bitterness of Contempt upon the Parties, when they meet together, and no Ceremonies are so holy in themselves; but this Animosity will burst out even at the Horns of the Altar.

(o) We are generally more Masters of our selves in the Beginning of our Entertainments, than when the Wine and Conversation has added fresh Fire to the boiling Blood: We first forget Religion over the Variety of our Cups, as if the Multitude
or

and *Jerusalem*. When they have eat, they dance the Wedding Dance, instituted (as they say) by God himself. The most honourable Person takes the Bridegroom by the Hand, he another, and so the rest, till they all join in the Dance. The chiefest among the Women likewise takes the Bride, and they join as the Men, so that the Dance is very long and confused. The Wedding continues sometimes eight Days, but it is expressly (p) forbid the *Jews* to invite any Christian, because they believe the good Angels flee their Company, and that the bad ones follow them.

The

or Magnitude of our Blessings made us less indebted to the bountifull Hand that bestows 'em; and no Wonder if we forget ourselves, after we have so ungratefully forgotten God.

(p) That mighty Antipathy between *Jew* and *Christian*, keeps them always at an equal Distance and Variance at the Bottom of their Hearts: And tho' they could not but think their Temple defil'd by the Company of *Christians* formerly, and in some Manner still: Yet their Policy does admit of *Christians* at their Weddings, as being so many Witnesses of the Legitimacy of their Children, which would be sometimes unhappily call'd in Question after their Parents Decease. However, most of the Rites are Innovations, by the more modern *Jews*: For in the Beginning they sent, and took them a Wife, and went into her, &c.



The Ceremonies used in the Marriages of CHRISTIANS.

CHAP. II.

The Customs and Ceremonies of the Roman Catholicks.

POLIGAMY, (*a*) or the Use of many Wives, is common amongst the Infidels, but so strickly forbid the Christians,

(*a*) Tho' Polygamy was indulg'd the *Jews* to a very wonderful Number, *Solomon* having no less than 700, to which great Privilege we must add that of Concubines, whereof he had 300; yet 'tis remarkable, that 'till the sixth Generation from *Adam*, we do not meet with one single Instance of it: For it is said pathetically, that *Lamech* took unto him two Wives. However, if it were a Sin in itself, God would have reprehended *David* for it, in other Terms than *Nathan* did in the Affair of *Uriah*, where the Prophet enumerates it as a signal Bounty of God to him, that he gave him his Master's House, and his Master's Wives into his Bosom; therefore if it had been heinous, God would not have tolerated it as he did.

Christians, that they can have only (b) one Wife on Pain of Death, and she they must marry in the Church, and before the Parish Priest or Curate. All other Marriages contracted are declar'd invalid and clandestine, and the Issue esteemed Bastards, and also disabled Succession. The Ceremonies in the Marriages of the Church of *Rome* have been prescribed by Councils. That of *Trent*, for the preventing Abuses, annuls all Marriages not solemnized before the (c) Parish Priest of one of the Parties, and therefore according to the Decrees of the *Roman* Church, as soon as they have resolved a Marriage, the Priests of those Churches to which the Parish belongs are obliged to make (d) Publication three *Sundays*, or

C Feasts

(b) Since a wise Man finds his Hands full, and his Heart full; his Head full, and his House full of one Wife, don't he deserve to be hang'd for a Fool, that will be troubled with two?

(c) 'Tis not that one Priest is more efficacious than another, or ties the easier Knot; but 'tis to secure so much Perquisite to their Cure.

(d) Publication is of extraordinary Benefit and Security to the Parties: For by these Means many Marriages may be prevented, which are very unreasonably concluded on by all Parties: The Daughter engag'd on one Hand, the young Man on the other, and this Inconveniency not being discover'd

Feasts next ensuing, that all the Parishioners having Notice of the intended Marriage, may declare to the Priest, if they know it, any lawful Impediment.

When no Cause appears to hinder the Marriage, they are both taken by their Parents to the Bride's Parish Church, where they mutually promise Marriage before the Priest, who asks if they are content to be married, and if not ingaged before to others. This Ceremony is only a Preparation, and a Pledge to receive the Sacrament of Marriage, for which no one can be released but in the Bishop's Court, which condemns either Party in Costs and Damages, and to a Fine, that will depart from it.

In some Bishopricks after the Marriage is resolved, they make solemn Promises before the Publication in the Church.

The Day before the Marriage, the betrothed after Confession go to receive the Communion, and the Day following are conducted-

till 'tis no longer to be remedied, how many Miseries does it create to both Families. But Pride and Covetousness has kick'd it quite out of the Common Practice amongst the Nobility and Gentry, nay, and even the inferior Ranks of Mankind: It being a Sort of a Reproach to the married Couple, not to be able to buy a License: Tho' the Papists reckoning Matrimony a Sacrament, are pretty regular in their Administring it.

conducted to Church, where the Priest when he has asked their Names and Surnames, demands of them if they are content to be married, if they have made no solemn Vow or Promise of Marriage to others, if they engage to love and live faithfully to each other? When all these Questions are answer'd in the Affirmative, he blesses the Ring and thirteen Pieces of Money, which he gives to the Bridegroom.

The Bridegroom first puts the Ring on the fourth Finger of the Bride, saying, with the Priest, *With this Ring I thee wed*, and then giving her the Money, goes on, *With my Goods I thee endow*; she answers with some Complement directed in the Ceremony, and afterwards the Priest takes them by their Hands, saying to them, *Et ego conjungo vos in nomine Patris, & Filii, & Spiritus Sancti*, Amen. After which he sprinkles them, and all the Company with Holy Water.

After the Nuptial Benediction, the new married assist at the Holy Sacrifice of the Mass, each holding a lighted (e) Candle

C 2

with

(e) The *Roman Catholics* having added this Ceremony to the Number of their Sacraments, have illustrated it with a great many Formalities answerable to the rest of the Trumpery of their Church; and have made it decent enough, if they would but throw by the Superstition.

with which they go to kiss the Crucifix, and present Bread and Wine to the Priest, according to the ancient Usage of the Church. If they were never married before, two of their nearest Relations holds a Cloth over their Heads while the Priest recites the Prayers.

When the Mass is ended, the Priest presents the Church Register to the new married, that they may subscribe the Act of Matrimony which he has drawn up; after that, they all return in the Order they came. At Night, before they go to Bed, the Priest blesses the Bed it self where they are to (*f*) consummate their Matrimony.

In most Parts of *Italy*, the Marriage Contract is not made in the Church, but only before the Priest; then making the usual Publications, they are married at Noon with great Ceremony, or before Sun rise, without Pomp or any Ceremony, the Bride being led to Church by her own Father, if alive, or her next Relation.

When

(*f*) Notwithstanding the Priest's Goodness and Care in consecrating the Nuptial Beds, I am of Opinion it makes the Sheets ne'er a whit the smoother, or the tumbling of them more prolifick, or their Content more continual.

When a noble *Venetian* marries, a Day is appointed for giving the Ring to the Bride, whom they call the new married Wife, and the Function is performed in her House in the Presence of many other Nobles, their Relations and Friends that come thither, and are invited to an Entertainment. After this, they formerly used to let the Bride be seen uncovered in a *Gondola*, adorned with the richest Jewels, but now she is to be seen in the *Corso*, and in publick Places with other Ladies, her Face cover'd with a Veil, and led by the (g) Bridegroom, who may be freely with her in her House, and then they receive the Sacrament at Church, and so consummate the Matrimony; when the Bride's House is open, and they have dancing the greatest Part of the Night.

C 3

The

(g) There are too many People whose Acquaintance with the Genius of their own Country, makes them not expose their Women to such publick View, as others their Neighbours do; and by this Restraint tempt more of them to be wicked, than peradventure would be so; if bred up with a more indulgent, and less censorious Hand. And tho' they know they seldom let slip an Opportunity of being kind, yet under these Circumstances they will trust them together: Because, if a Man would endeavour any uncommon Freedom, he is sure to be stabb'd. Not, but that the Woman too may restrain herself a little, rather than hazard the Conveniencies of her Cloak.

The *Sicilians* used heretofore to make the Contract, and receive the Nuptial Benediction in their own Houses, and only received the Sacrament at the Death of one of them, but that is forbid by the Council of *Trent*; the Brides likewise went on Horseback through the City in great Pomp and Train, but that Custom is laid aside since the Invention of Coaches. Now after the Articles of Marriage are signed, the Bridegroom may converse freely with his Bride, and sometimes they live many Years in the State of (*b*) Matrimony without the Offices of the Church. At the Marriages of the Country People they dance very much, and there is always a great Number of Guests, Relations and others, for they are obliged to regale the new married, when they have been entertained three Times. Their Feasts are with bak'd Meats and Rice-milk.

In

(*b*) The *Hollanders* do so many Times; and have several Children before they pass through the Formalities of the Church; nay, defer it sometimes till the very Instant of Death: And the Children born in such Familiarity and Cohabitation are every where look'd upon, and inherit as legitimate: So that the Benediction of the Priestly Function is not thought indispensably necessary to the making such a Commerce not criminal: Tho' in other Places they have wheedled Mankind into such a Belief.

In *France* the Bridegroom, attended by his Relations and Friends, goes to wait upon the Bride at her House, to conduct her to Church. He goes first betwixt two of his Kindred, and is followed by all the young Men, who walk two and two together, the married Men preceding in the Ceremony. The Bride comes after dress'd in her best Apparel, having on her Head a little Crown of white Flowers, or Pearls, and in some Places they appear with their Heads bare, and their Hair hanging down. Two of her nearest Kindred lead her by the Hand, and she is followed by all the Maidens invited to the Wedding, in the same Order as the young Men before, every one having a little Crown like to that of the Bride. All the other Women then follow according to the Nearness of their Relation, and the Procession ends with a Servant of the Bridegroom, or Bride, who carries the Bread in one Hand, and the Wine in the other, which the new married are obliged to present in the Church. They return then from the Church in the same Order they went, only they mutually change those who lead them thither.

In some Provinces, as soon as they are returned home from Church, they have an Entertainment, and all their Kindred,
 C 4 Friends,

Friends, and Guests bring their (i) Presents, and lay them in a large Basin that stands before the new married People, the Violins and other musical Instruments playing briskly; in others, they make their Presents the Day after the Marriage, and in some again it is not customary to present at all.

The Bridegroom sits not down to the Entertainment with his Friends, but stands behind the Bride, who is in the most honourable Place, he being obliged to serve her, and see every thing accommodated for her in the best Disposition and Order. After the Feast he leads her to dance, the young Men and the Maidens continue dancing, while the married Men and Women after a convenient Time attend the new married Couple to the Chamber where they are to lie.

The

(i) This is more strictly followed by some of private Capacities, and it is only a sordid Way of picking up the common Charges of the Wedding Feast: For no Relation or Acquaintance will refuse to make his personal Appearance at such a critical Juncture; for it would not only look niggardly and pittifully in them; but give the same Handle to all the Company to refuse them coming, when they either married themselves, or any of their Friends; 'tis a compendious Way of knowing what you have to trust to on both Sides.

The Bride uses some (*k*) Entreaty before she suffers her self to be undress'd, but after a little Resistance, pretending to submit to Force, is delivered over to the Bridegroom to consummate the Marriage, and to gain, as they call it, her Dowry: In some Places the poor Bride has not the Liberty to go to Bed when she pleases, because they tease her first very much, and oftentimes after she has been lead about all (*l*) Night, they give her in the Morning to her Bridegroom, who pays some Money to the Bride-men for her.

The next Day the new married receive the Complements of all their Relations and Friends, and likewise of their Neighbours,

C 5

to

(*k*) What a formal Piece of Hypocrisy is this to trifle away Time in, retarding what peradventure she only married for.

(*l*) This is a good reasonable Practice; because the hunting the Woman down takes from her natural Vigor, and makes the Man a more equal Champion in the Lifts. In some Parts of *France*, the Bride and Bridegroom are put to Bed, and look up while the Company dance, and after they have been in Bed about two Hours, the Company re-enters with a Sack-Poffet or Hypocras, and all sitting round the Bed, drink and laugh, and joke with the new married Couple: And this is done out of Complacency to the Man, to get him a Breathing-while.

to whom it is customary to make some Entertainment. At *Paris* the Bride receives the Visits dress'd, and upon her Bed, and by Candle Light only; but now the greater Part of Persons of Quality there, privately marry in the Night, and without any Ceremony.

The *Spaniards* (*m*) use in a manner the same Rites as the *French* and *Italians*, but have besides a Custom which they retain from the *Moors*, who were a long Time Masters of their Country, to expose to View the Morning after the Marriage, out of a Balcony or Window, the Sheets in which the new married lay to testify the Bride's Virginity, calling it in their Language, *La Verginidad de la Mucher*.

Formerly

(*m*) As the *Spaniard* is a very tenacious Man of whatever is a Custom; so we cannot wonder much, if he is proud of these Spoils, and exposes the Trophies, these Ensigns of his Fortitude, nor can I call them indecent neither, because it was a Law of *Moses*, and therefore from God himself. But since there is no longer that Obligation of keeping their Tribes entire; the *Spaniard* I should think might wave this undelightful Spectacle; for admitting the worst, there is not more Difficulty for a Woman counterfeiting this than her Maiden-head: So that this Ostentation is not a Proof of the Woman's Virginity, tho' it is doubtless a great one of the Mens Vanity.

Formerly the *Germans* married none but those of their own Nation, to keep themselves (n) free from the Interests of other People. They married not their Daughters till arriv'd to a competent Age, and their young Men were backward enough in their Amours, from whence it came that the Children of two grown Persons, and strong in their perfect Age, were large and robust. They observe still not to marry their Sons, but to Women that are lusty, vigorous, and likely to breed Children well. The Rites and Ceremonies of their Marriages, are like those of other Nations in *Europe*. Only they have this Singular among them, that the young Women which are marriageable, wear at the Marriages of their Companions, Crowns of Gold or Flowers, which are not used by others. All the Guests make some Present of a Jewel or Money, either Gold or Silver, which Offerings are put into a Basin, set near the Bride, who sits

(n) If they kept themselves free from the Interests of their Neighbours, they likewise depriv'd themselves of the Benefit of their Friendship. And being forc'd thus to marry amongst themselves, a young Man had not so much room to push his Fortune, but was oblig'd to marry into such and such a Family: And to make some Sort of Amends, they sneakingly expected a Present from all their Relations, as some Part of the *French* do.

sits among the Women at Table, and this is always attended with some Words of Excuse. There are also some free Marriages, where rich Persons are all the Expence, and others, where every one pays for himself, and these Entertainments last at least three Days, during which Time, the new married are attended by great Numbers of Persons, insomuch that an Artisan shall have oft-times more than Sixty of his own Rank that shall bear him Company, for the more he has, the greater Reputation it gives him. Persons of Honour and Quality use to give the next Morning after the Consummation of the Marriage, their Bride a Chain of (o) Gold, or some other Jewel, in Recompence for her lost Virginitie, and this *Regale* or *Present* is call'd *Morgengal*, because they give it as soon as they rise.

(o) The Fondness of some Men laid the Foundation for the Sliness of some Women, to exact what they had not a justifiable Title to. And one thinking himself under a Necessity of following such a prejudicial Example, rather than have his Honour or Affection call'd in Question, it is now so establish'd a Practice, that what with one Present or other, the Woman has half her own Fortune back again in six Weeks after she married. In the Beginning 'twas not so, for Women had always Portions, but never Jointures 'till of late.

If any Woman marries a Man after she has been enjoyed by him, she goes early to Church without any Musick, and sometimes, especially in the Country, all the Neighbours having Crowns of Straw, accompany her and the Bridegroom to Church. In many Places the Bride is obliged to renounce all the Rights of her Family, which is done by throwing Straw into her Parents House; and if the Bride cries not when she is married, that gives Suspicion of her Chastity; so to prevent such a Censure, many use Art to make Tears come.

The *Franconians* observe in their Marriages to have the Bridegroom walk betwixt two Persons, Drums and Trumpets going before, and the Relations and Friends follow him two and two to the Door of the Church, where they stay and wait the Coming of the Bride; before whom some Singers walk with many Maidens, and after her follow a great Number of Women wearing long Mantles of black Cloth, which are fastened about their Necks by Silver Buttons, and contract Marriage in the Presence of the Priests according to the Usage of the *Roman Church*.

In *Poland*, and especially in the Countries of *Prussia*, *Samogitia* and *Lithuania*, the young Women do not marry before the Age of twenty-four Years, or at least
not

not before they have wrought with their (*p*) own Hands Cloth and Garments to present every one that attends the Bridegroom to Church. When the Father seeks a Wife for his Son, he considers neither Beauty nor Fortune, but only her (*q*) Manners, whether she be of an agreeable Age, if she has a Body likely to conceive and bear Children. Having found such an one, she is taken away by some of the Bridegroom's Kindred, after which they apply for the Father's Consent to compleat the Marriage. These

(*p*) How unhappy would the *English* Ladies be, if reduc'd to so severe Work by these *Pagan* Institutions; not marry till twenty-four Years of Age? Why we have many that are Grandmothers at that Age: And not to marry 'till they had wrought so much Cloth, this is more execrable than t'other; we should not have ten Women married in *England* in four and twenty Generations, tho' only the Bridegroom's Brothers went with him.

(*q*) We should not have so many scandalous Trials and Divorces, if our Parents would be thus wise, to incourage us to love Virtue, and the inward Riches of the Mind, and value a Woman for her Goodness, not her Knick-Knack-Graces. Beauty is a good Accident in a Wife, not always material; for a nice Appetite shews a weak Stomach, therefore is it that we are so effeminate, we must have Sauce.

These People retain still many Relicks of Pagan Superstitions; for in the Functions or Ceremonies of Matrimony, they make the Bride go three Times round the Fire, then sit down, wash her Feet, and with that Water sprinkle the Bed, and all the Moveables that belong to the new-married Couple. They anoint the Bride's Mouth with Honey, cover her Eyes with a Veil, and so lead her blindfold to all the Doors of the House, which she must strike with her Right Foot. They throw Wheat, Rye, Oats, Barley, Rice and Beans at the Doors, saying, That the Bride should never want any of those Grains if she continue to be devout in her Religion, and takes care of the Affairs of her Family. That done, they take the Veil from before her Eyes, and have a Banquet; but at Night, when it is Time to go to-bed, they dance and cut off her Hair, then some of the Women wrap her Head in a white Linnen Cloth, which she may wear till she have a Son born, for till then she is called a Girl. Lastly, She is taken to her Chamber, where after being jocularly pinch'd and beat, they deliver her to her Bridegroom, who they give to eat (r)

Goat

(r) All People at Weddings have a wicked Intention of promoting Leachery: Some do it more clandestinely, but every one wishes well to that

Part

Goat or Bear Stones together, instead of Sweet-meats and other Delicacies, which they are of Opinion, help Procreation, and therefore in their Marriage Feasts, they have no Flesh of any Creature that was (s) gelt.

In the Island of *Goa*, the Christians that marry, never see their Brides but at Church, and without speaking to them. When she gives Leave, they go with a Priest to her at her own House, where they make a solemn Promise of Matrimony. After this the Bridegroom may visit her, but he is not suffer'd to be alone with her. Indeed there are some, who will not be content to see their Brides in (t) a Church, where they know they are artificially dress'd and painted, therefore go and observe them at home, to view them better, and it is the Custom

Part of the Mathematicks: And these publick Doings at Weddings do inflame other Desires, and put that into some of their Heads, that otherwise would not have been. So one Wedding begets another.

(s) For the same Reason I would have no Meats at those Nuptial Entertainments, that were of horned Beasts: The Omen might be as good, and as infallibly happen.

(t) 'Tis a great Disappointment to a fond Lover to wake and find that an old ugly Hag in his Arms which he thought an Angel when he went to Bed.

Custom that after they are married, they never (u) paint nor dress fine more. The matrimonial Offices are ordinarily perform'd after Noon, and then they go to Church in great Splendor. The Bridegroom shall be sometimes attended by eighty or an hundred Men on Horse-back, all fine and glorious, besides the Relations and Friends of both Parties who assist there. The Bride is likewise accompanied with other Women, and many Litters, and little Coaches full of her Relations or Friends. She is lead by two of her nearest a-kin, as her Husband is by two of his: When married, they are brought home in the same Order, with the Sound of Trumpets, Cornets, and other musical Instruments, every one as they pass by throwing Flowers, sweet Waters, and Confits upon them, which are gathered up by the Servants that wait on them. When they are at the Door of their House, the new married enter with their Friends, and nearest Kindred, those which stay behind, are thanked for the Honour they have

(u) When the Fish is caught, away with the Net. However this is pardonable, and I may say commendable too, not to endeavour the pleasing every Body, when you are sure of a Husband of your own. I wish the *English* Ladies would repent so soon.

have done them, who out of Gallantry ride up and down in the Streets, and have tilting with Lances of light Canes (being very skilful at throwing them) combating with Oranges and Lemons in Sight of the new married, and others that get into the Balconies to see the Diversions. That done, they all light from their Horses, and are taken into a Groundroom, where they are treated with all Sorts of Fruits, and Sweet-Meats, and Wines. After they have taken their Leaves, the Entertainment of the Relations begins, which never lasts long, because it is the Custom in these Countries to go to Bed before Sun-set: The new married without other (w) Ceremony retire to the Chamber provided for them.

The *Sclavonians* of the *Republick of Ragusa* join not in Alliance, but with Persons of their (x) own Rank, i. e. the Noble with

(w) All that Buffle and Stir that is so generally made at putting the Bride and Bridegroom to Bed, I think is very impertinent; and I might have added undecent too: For such a Hurry of People gaping and staring, and jesting, and jibing upon them, cannot but put them both into Disorder and Confusion; and a Woman must have a very great Stock of Assurance, not to blush at so many disorderly Railleries.

(x) This Piece of Policy has ever had unhappy Effects

with the Noble, infomuch, that a Gentleman cannot hope for a Citizen or Stranger, because he may not bring into his Family strange Blood less noble, which would be to debase it. Therefore the Number of noble Families is so lessened, that there are scarce twenty or twenty-five that have the Government of their public Affairs. However, if any of the Nobility desires for the Interest of his Family, or for any other End to take a Foreigner to Wife, provided she be noble, and of the Country which extends from *Zara* to *Cattaro*, and not otherwise, he may do it, and if she have two thousand Ducats of Gold for her Portion. As to the Marriages in the Country, they are thus regulated by a Decree, and particular Laws, that have assigned a thousand
Ducats

Effects at the long Run: For it circumscribes a young Man's Affection, and frequently reduces him to be an unhappy Husband, and a poor Parent. The *Spaniards* are of this proud haughty Temper, which reduces noble Families in Process of Time to Beggary. In *England* Substance on the one Side, and Honour on the other, makes a very good Alloy: And the Vanity of the Citizens from Time to Time buoys up the sinking Nobility. It's by so much the more to be encouraged, as it partly heals up that mighty Breach, which mutual Pride creates between the Disproportions of their Qualities.

Ducats of Gold for the young Man, but that is not so strictly observed, for there are many Fathers give their Sons Four or Five, Six, nay, so many thousand Ducats as may answer the Portions of the Wives they marry. They make these Provisions in (y) ready Money, and a Man is not allowed to see his Mistress before the Contract be established, having then free Liberty to visit her, but before their Marriages are actually solemnized they make no Presents. When a young Woman is married, she may wear Silk for a Month to distinguish her from others, that wear only Cloth, and the Ladies after Marriage are obliged always to wear at the Feasts a Cap lin'd with Red, to distinguish them from (z) Tradesmens Wives.

The

(y) Married People have one singular Advantage by this Ceremony: For as they may not always receive so much as they expected, yet they have none of the Vexations of Law Suits, in forcing Parents to pay what they were but too forward in promising: And such unhappy Disappointments have frequently tended to the Ruin of the young Couple's Fortune, and the utter Destruction of their Peace at Home.

(z) Such a Garb in *England* might be sooner prov'd convenient, than the Women brought to comply with it.

The *Flemmings*, and their Neighbours, are very ready to marry with Strangers, upon any Overture : But among them it is a Thing of the greatest Shame and Reproach, for a young Man to marry an (*a*) old Woman, or an old Man a (*b*) young Woman. The common People never arrive to marry a Gentlewoman, nor does one that is noble ever marry a Commoner, and it is never seen, as in *France*, that a Master marries his (*c*) Maid, or a Lady her (*d*) Servant. Then Gentlemen distinguish in their Esteem the oldest Daughters, though they make them

(*a*) As this would be a great Baulk to younger Brothers amongst us, so to make it less Odious, we have found out more Reasons for Matrimony, than barely Propagation.

(*b*) If a Man is pleas'd with his Wife, such a Disparity in their Years brings a great deal of Consolation to some of his Neighbours.

(*c*) This is the Benefit of the *English*, that with a little Management, and a propitious Planet; a Servant Maid may hope to be a Lady, and a waiting Woman, a Countess.

(*d*) Where a Lady is so besotted, to throw away herself upon one of her menial Domesticks, her Shame is Punishment enough. For she does not ennoble her Husband by marrying him, though a Man of Quality does his Wife by marrying her : Therefore it is equally unpardonable as it is common.

them all equal in their Fortunes, and often refuse their (e) eldest, when they would be glad to marry any of their other Daughters.

C H A P. III.

The Customs of the Lutherans.

THE Lutherans have their Marriages celebrated in the Church after the Manner of the Romanists, and go thither in great Pomp and Solemnity to receive the Matrimonial (a) Benediction from one of their Priests and Ministers.

* *Argentina is the capital City of Alsatia in Germany, commonly known by the Name of Stralburgh.*

In * *Argentina*, and the Country round about, when any young Man makes Love, he declares his Affection to his Mistress by Letter, or some other Way, after which

(e) Many Men have repented of this Superstition, of disposing of their Daughters according to their Seniority; for the Sister I like best, is fittest for one to marry, not she that was born first.

(a) If we may draw some Conclusions from almost every Family, first or last we should not think the Benediction worth the Pomp: And the Priest that has had the greatest Dealings in the conjugal Conjunction, would find himself puzzled to

which he goes at Night with some of his Friends, and a great Number of Torches to give her a Serenade; and this being continued two or three Nights, if she looks not out at the Balcony, he may be satisfied his Gallantry is not accepted, and that he shall not succeed; but if she appear, he may then go and discourse her in an Evening, but in the Presence of her Servants. When the Marriage is agreed, if the Trumpets sound on (b) *Mondays* and *Wednesdays*, they give Notice of a Marriage, and at Break of Day, and that it is of a Tradesman, for those Days are peculiar to them, and the Gentlemen and Ladies are married on the other Days of the Week. There are also some free Marriages, where all the Expence is defrayed by the new married, when in others every one pays his (c) Share.

In to bring many Instances, where it proves entirely a Benediction to both Parties.

(b) The Reason of this Nicety is not at all apparent to me: For if they are oblig'd to promulge that it is a Tradesman, why a peculiar Day for it, since that is but a practical Tautology? Tho' peradventure they do it to shew the Slavery of the inferior Ranks of Mankind in their Government.

(c) There is Something of Generosity in making

In *Saxony*, when one of Quality marries, the young Gentlemen, with the Ladies of the Neighbourhood, go without being invited to the Wedding-Feast, which he is obliged according to the Custom of the Country to prepare plentifully. The Gentlemen strictly observe not to marry with Tradesmens Daughters, or those of the Commonalty, how rich soever they are, because that brings a Dishonour upon their Families, and if any one without considering his Quality marries a Commoner for her Fortune, he runs a Risque, besides the Infamy, of being (*d*) killed by the other Gentlemen.

Among the *Goths*, *Swedes* and *Danes*, many Ceremonies are used in their Marriages; for after the Parents of the young Lady

king merry with one's Friends, when it is done not at their Expencc, and every one may expect a Welcome, that comes to pay his Club.

(*d*) This is pushing their Resentment to an unjustifiable Outrage: For if every Man was to be murder'd for an imprudent Action, they would quickly repent of their Severity. Besides the Honour being confer'd by the Father, and not by the Mother; 'tis there that we ought to be most curious: All wise Men valuing themselves as the Children of such Men, not such Women; not but that to be well-born on both Sides, is the more preferable.

Lady are inform'd of the Qualities of him that seeks her in Marriage, the Father presents her to him in these Words. *I give you my Daughter to be your Wife, to honour you, to take Part in your Bed, to have the Keys of your (e) House, and the third Part of your Goods, moveable and unmoveable.* Then they add other Religious Ceremonies, attending the Bride to Church the Day appointed with a great Number of Torches, from which hang little Cords and Silk (f) Ribbons of divers Colours.

When the Bide is to be given to her Husband, she goes to a Bath in Company of several Women, those of her own Age goes before her, and carry in this Procession, Vessels of Beer or Wine, Cinnamon, Sugar and Cakes for their Refreshment and Entertainment. When they come out they have all Garlands of Flowers, and only the young Women sup with the Bride. The Gentlemen marry not, but with those
D of

(e) She being a good Housewife, is the next essential Quality to that of being a virtuous Woman: Though somewhat out of Fashion of late Years, as well as the other.

(f) From this Decoration of the Torches we may probably conjecture, that we retain the Custom of Wedding Favours, tho' we have abolish'd the Procession of lighted Tapers, as being a Remnant of Rome in her prevaricated State.

of their own Quality; and among the common People, the Parents and Friends present the Bride with a (g) Pig, Sheep or Cow, and the Bridegroom with a Colt, Dog, Cat, or Goose.

* *Livonia is a great Province of the Kingdom of Poland.*

In * *Livonia* when the Bride is led to Church, she appears with a Crown on her Head of Silver gilt, and very high, and all the Women and Maids walk before cover'd over in Mantles and long red Veils genteely dress'd.

C H A P. IV.

The Customs and Ceremonies of the Calvinists.

AFTER the Ceremonies and Customs of the *Lutherans*, follow those used among the *Calvinists* of *Geneva*, the *Dutch* and others of that Opinion.

When

(g) Tho' there may be somewhat of Analogy in these Presents to the Bride, yet a Dog, a Cat, and a Goose are not very good Omens I should think: For to live like Dog and Cat together, is not what the Man proposes; and if he expect nothing better, I am sure he is a very Goose.

When the Parties have consented to marry, they join Hands, and plight their Troth before one of their Ministers, and at such Meeting, it is usual to make them drink. He that officiates takes (a) two Glasses which he receives from them, mixes the Wine out of one into the other, and gives the Bridegroom's Glas to the Bride, and her's to him; after which the Bridegroom puts the Ring on his Bride's Finger. But before they marry, the Minister ought to publish in the Church the Bans of Matrimony three *Sundays* successively, to know if there be any Impediment, and after this Publication they have a License from the first (b) Syndick of the Place to

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marry.

(a) The two Glasses shew both Parties, ought to bear a Proportion to each other, in all the Goods of Fortune: The mixing their Wines implies the mystical Coalition in Matrimony, of their two becoming one Flesh; the Exchange of Glasses is to give us to understand, that as one participates of the other's Goods, the other ought reciprocally to receive a Melioration in their Circumstances from the other. The Wine carries under it a Shadow of Plenty, Joy and Comfort.

(b) Every considerable Magistrate is as good an Evidence of the mutual Consent of Parties, as the Parson of the Parish: But as amongst the *English*, the spiritual Parties have engross'd the whole Emolument to themselves; these being not altogether

marry. Then the Bride goes to Church with her Relations and Friends, wearing a Garland of Flowers on her Head, and a Nose-gay stuck in her Breast, led by two young Men of her nearest Kindred, attended by Virgins that follow, with the rest of her Relations, Friends and Guests. When she comes out of Church she is led to her Husband's House by her nearest Relations, The Widows that marry have not the Garlands of Flowers on their Heads, but only the Nose-gays, and are led by other Widows, their Cofins or Friends.

* Frisia is Friesland
in Holland.

The Inhabitants of
* Frisia formerly sought
not after Riches, only
a (c) beautiful and virtuous Woman, and
of the same Rank, so that often a Gentle-
man that was rich married a young Woman
without Fortune, and only valuable for her
Beauty and Virtue. Now they seek for
Riches, and (d) high Birth, as well as o-
ther

gether so great Bubbles to their black Coats, have
taken so much prudent Care as to divide the Spoils
with their Ecclesiasticks.

(c) Tho' their Loves were not mercenary, yet
they were so wise as to get the three most valuable
Qualities, that ever could prevail with a wise Man
to alter his Condition.

(d) Not to subtract from the Glories of a noble
Birth

ther People. The Bride goes to Church with a Crown on her Head, a great Number of young Girls going before her; they marry after the Manner of the other *Calvinists*, and the Office being ended, entertain those invited. Among them only the Relations present the new married, who esteem themselves obliged according to the Value of the Presents. All Day they dance in the Bridegroom's House, to divers Instruments of Musick; the next Day the Bride appears with her Head cover'd and gives all her Guests a Glas of Wine to drink, or other Liquor, to signify she is become Mistress of the Family. All the *Hungarians* are of Opinion that he who

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marries

Birth on the Woman's Side, I wish many would but weigh the unhappy Consequences of such Union, and the unfortunate, as well as very frequent Shipwrecks in Gentlemens Estates; this would deter a cautious Man from linking himself so unequally; for as Pride and Vanity, Ostentation and Perverseness make up the general Essence of Woman, a Birth on their Parts any ways superior to the Man's Circumstances must be his Undoing: Because what would be noble for a Gentleman's Wife, would be but very mean for an Earl's Daughter: Thus the necessary Port of such a Woman's Grandeur, must sink a private Man's Estate, tho' considerable in itself; for Vanity is the last Thing that dies in a Woman.

marries not a Virgin, shall never have Happiness in his Marriage, therefore they scarce ever marry Widows, whose Condition is odious to them. Besides, if after Marriage they know their Wives have been in Love with (*e*) others, they not only lose their Affection, but that often makes them resolve their Death.

The great Persons in *Hungary* marry their Sons very young, and oft from the Cradle conclude their Alliances, for the maintaining (*f*) Friendship; and when their Sons are arrived to an Age to consummate the Marriage, they are obliged to observe what their Parents have contracted for them, to prevent Disgusts of very fatal Consequences.

In

(*e*) Indeed it is hazardous for a Man to venture on a Woman, whose Affections have been pre-engage'd: Not but that some Women have prov'd very good Wives, that have been very deeply concern'd with others, before they were acquainted with their own Husbands: However, it is a Circumstance that one would not willingly meet in the Person one designs to marry: And the Reasons are very many, and very obvious.

(*f*) Whatever specious Pretences they have to expect an Advantage from such Alliances, we rarely find in Kingdoms at least, that it has any Influence: For our own Interest generally outweighs all the Power of Consanguinity.

In *Scotland* the Lords of Towns and Boroughs had a Right to lie the first Night with the Bride their Vassal, but that is now out of Use, and the new married buy it off by a Sum of Money, to which End they have a Law abolishing that Privilege.

The *Irish* seldom marry but with *Verba de Futuro*, and almost never with *Verba de Presenti*, whence (g) Separations are frequently seen for the smallest Causes, the Husband seeking a new Wife, and the Wife another Husband, so that a certain and true Marriage is not to be known during Life. Hence arise Controversies about the Possessions of their Estates, Murders and mortal Hatreds. The Women that are turn'd off and forsaken, go to those esteemed Witches, who they think are able to make the new Wife barren, or bring upon her dangerous Maladies. The Women present their Lovers with Bracelets of their own (b) Hair. The *Irish* that inhabit the
D 4 Mountains,

(g) As they seem but barely to take one another's Words, no Wonder that the smallest Jars in their Oeconomy should end in Separation and Confusion, Malice and Bloodshed.

(b) Several Nations have been so far impos'd upon, as to imagine there was a secret Charm in a Lock of Hair; but I question the Influence of such Amulets; and should rather take it for the
Livery

Mountains, marry their Daughters soon after they are past (i) ten or twelve Years of Age.

C H A P. V.

The Customs and Rites of the Greeks.

WH E N the *Greeks* marry, the Bride is obliged to let her Husband see (a) what her Fortune is ; and the Bridegroom to do the like ; and this in the Presence of many Relations and Friends ; the Men sitting about a long Table, the Women on Benches raised behind it, like an Amphitheatre. When the Bride receives the Presents from the Guests, and their Relations, she sits with a gilt Crown on

Livery of Seisin, by a Twig of a Tree, for an Estate lawfully purchas'd.

(i) How many of the *English* Ladies would vote for such an Act of Parliament, they would throw up *Magna Charta* for it.

(a) Almost as many would oppose this Proceeding, as that of being confin'd to a Cloister : For as it would prevent a Multitude of unhappy Cheats, so it would reduce a very considerable Part of both Sexes to despair of ever being married, but upon such Terms as they would not accept of.

on her Head, in the midst of the *Ginecco*; that is, the Womens Chamber. All that are there, after they have drunk *Malmesie-Wine*, and eaten some Sweet-Meats, go to take the Air, and return at Night to Supper; and the New-Married lie together, without other (b) Publication in the Church, as the *Roman* Catholicks use. The next Day, if the Women find in the Bed any Signs of a (c) Lost Virginity, they make a great Feast; but when that is wanting, they say nothing, the Bridegroom sending back the Bride to her Relations and Friends: And if the Magistrate be a *Turk*, he is engaged by some Present, not to force him to keep her. Those *Greek* Women that marry any *Frenchman*, *Italian*, *Spaniard*, or *Turk*, are excommunicated for some Time; that is, not admitted to Acts of Communion; but they may, in the mean time, be present at the Offices of the Church.

The *Transilvanians* and *Wallachians* take the young Women by Force from their Re-

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lations

(b) When all Parties are fully agreed, what has the Priest to do any farther? Let 'em e'en go to Bed, and do their Best.

(c) Having taken Notice of this in the Introduction, it will be superfluous to repeat any Thing more upon it here.

lations Houses, and do not marry them till after they are (*d*) deflower'd: And also repudiate them, and are divorced, for the smallest Causes.

When a *Moscovite* will marry his Daughter, he chuses a young Man to his own liking, to whom he offers her with a Portion. If he accepts her, the Father treats with his Relations. The young Man may not see his Mistress, before the Day of (*e*) Marriage; but his Relations earnestly enquire if she have any (*f*) Infirmary. The Mother of the Bride makes the same Enquiries of him. The Wedding-Day the young People are plentifully entertained before married, together with their Relations, and the Priest, and then go to Church. As soon as they are there, the Priest asks for some Bread, according to

(*d*) As their first Force is repugnant to the general Complacency, used to young Women we love: So their Proceeding afterwards is more generous than accountable: And what does not happen so frequently in the more polite Part of the World: And therefore no Wonder if trivial Causes occasion a Separation afterwards.

(*e*) 'Tis the Portion here determines the Man; and he binds up his Hands to he knows not what for a Mortal.

(*f*) Where Lovers, if we may so call them, have so slender a Knowledge of each other, 'tis but common Justice to grant them a Writ of Inquiry at least.

to Custom ; and when he has it, performs the Offices of joining them. He speaks first to the Bridegroom, and demands of him, If he will marry that young Woman there present? If he answer, Yes ; he asks farther of him, Whether he will treat her ill in Words and Deeds? To which the Bridegroom answering, No ; he demands of the Bride, If she will marry him, govern his House. and be always faithful? When she has answered, (g) Yes, they have both Crowns of (h) Wormwood set on their Heads, and he gives them the Benediction. Then he drinks their Healths in a gilt Wooden Cup, in which the new married likewise drink ; and the Cup is thrown to the Ground, and broke, and trod on, with Imprecations by the Bridegroom, Let them be so trampled on, and confounded, that maliciously endeavour to create ill Will, and do ill Offices betwixt us. The *Moscovites* bear great Respect to their

(g) It may reasonably be conjectur'd, that all that promise in the Affirmative do not keep their Words any more punctually, than some other People in *Europe* ; and that a Man may as easily find a Cuckold in those Parts, as in *Cheapside*.

(h) It is peradventure to inculcate to the new married Couple, that every Felicity has some Alloy ; and if Matrimony be somewhat bitter in the Mouth, 'tis wholesome in the Stomach.

their Wives, as long as they are well-pleased, upon very (i) light Occasions they are divorced, and repudiate them ; as they may do for Barrenness : In which Case, the Husband having continu'd single six Weeks, may afterwards marry again. Widows may marry a second Time ; but the (k) third brings their Virtue in question.

CH A P. VI.

The Customs and Rites of the Abissines.

THE Schismatical *Christians* of the Kingdom of the *Abissines* have many Wives ; and every one marries at Pleasure, without Scruple. The Men are obliged

(i) The Civility of their Usage, proceeds from the Love the Men bear themselves ; for he can never love a Woman very well, that can resolve to part with her upon every Occasion.

(k) A good conscientious Woman will be apt to think these hard Lines : For since she married to have a Husband at first, and Death had frustrated her in the Possession of her Joys ; if a second Time his icy Paws put a Period to her Felicity, why should she be left inconsolable ? This is to add Affliction to Affliction, and encrease the Sorrows of the Unhappy.

ged to (a) present their Wives, instead of receiving Portions with them. The Ceremonies us'd in their Marriage are these; the Bridegroom and Bride sit before the Church-door, while three Priests walk three Times round them, singing *Alleluja*. Then they cut off some of their (b) Hair, which they dip in Water sweetned with Honey; then lay the Bridegroom's Hair on the Bride's Head, and her's on his Head, and sprinkle both with Holy Water. After this Ceremony, they have a great Feast, and attend the new married Home, where they are shut up a (c) Month. When the Wife

(a) The Liberty of having many Wives renders 'em but so many under Spur-leathers of Titillation, and therefore worthy of some Gratiuity: But where a Man is to have but one, the Woman ought indeed to bring a Portion to make Amends, for the Loss of his Liberty.

(b) This Ceremony of Exchanging their Hair, is but another Fancy of the same Intention, with mingling the Bride and Bridegroom's Wines: Honey is a Figure of Plenty.

(c) So tedious a Confinement at first, must needs be anxious to the Man and Woman both. A less violent Necessity of indulging the conjugal Tenderneesses, might give the Parties Hope of a more comfortable Duration. For when a Man's eager Joy relents, Shame and Hatred succeed to

sated

Wife goes abroad, she has her Face covered with a black Veil, and that she wears six Months, unless she be sooner with Child. Some others use the same Ceremonies, and also Incensings; and the Priests discourse to the new married, of the Indissolvableness of Matrimony; and then give them the Communion and Blessing.

C H A P. VII.

The Ceremonies of the Copticks.

WHEN the *Copticks*, who are Schismatick *Christians*, the Native Inhabitants of *Egypt*, marry, the Friends and Relations of the Bridegroom first wait upon him, then the Bride, and thence to Church, where they are married, having many Torches, and lighted Candles, singing all the Way Hymns in the Language of the Country, and striking little Ebony Tables with certain Hammers of Wood, which, among them serves for Musick.

This related Desire, and the Woman that thinks Men equally powerful in the Affairs of Love, takes his Impotency for a Dislike of her Person, and so either pines away with Confusion, or rages into Contempt, and an implacable Animosity.

This Ceremony is ordinarily after the Midnight Prayer, or, as the *Roman* Catholicks speak, *Mattens*. Being come to Church, they take the Bridegroom into the Choir, where the Men sit, and the Office is sung, and the Bride is set among the Women. Then the Priests and People begin some Prayers, with Hymns, which last a long Time; and towards the End he that officiates, goes near the Bridegroom, reads to him three or four Prayers, and signs him with the Sign of the (a) Cross at the Beginning and End of every one; then makes him sit down on the Ground, his Face turn'd to the (b) East, and holding a Silver Cross over his Head, he holds it there till the Prayers are ended.

While this is done in the Choir, the Sacristan having plac'd a Seat without the Choir, makes the Bride sit down with one of her nearest Relations, and the Priests conclude the Prayers in the Choir, which are called, *Le Orazioni di Noda*. He that officiates, dresses the Bridegroom in a long (c) white Garment, reaching down to his Ancles,

(a) Emblematically enough as it may prove, considering what Work he is about.

(b) For some such like Reasons, if not the very same, as we build our Chancels towards the East.

(c) Under this Type, representing the Innocence of

Ancles, binds his Reins with a Girdle, and puts a white Cloth on his Head. Thus habited, leads him to the Bride; and placing him near her, covers them both with the (d) same Cloth; laying their Heads together, anoints both their Foreheads with (e) Oil, and the Joints of their Hands. Then he joins their Right Hands, and reads aloud to them the Exhortation which contains the Duties they are mutually obliged to; and with these Prayers and Ceremonies, concludes the Solemnity of the Marriage; which is called, *L'Incoronazione delli Sposi*. Then follow the *Lauds*; after which, *Mass* begins, and both communicate; and that finished, they are accompanied home.

C H A P.

of his Affection, and an uncontaminated Desire; and that they do not enter upon it out of Wantonness, to satisfy their carnal Lusts and Appetites, as the *English* Church admonishes.

(d) This mystically implies, that they must now live under one, and the same Roof; and conceal each other's Failings from the Eyes of the World.

(e) The Using of Oil, represents the same Thing as the Wine, and the Corn in other Countries, or what is equivalent? This is hoped to be the Oil of Gladness; Corn, Wine and Oil, implying all the Comforts and Felicities of Life.

C H A P. VIII.

*The Rites and Ceremonies of the
Sabeans.*

TH E *Sabeans*, or the *Christians* of *St. John*, that live on the Confines of *Persia*, next *Turkey*, may have two Wives according to their Law, which seems to be a Mixture of *Christianity*, *Turcism*, *Judaism* and *Paganism*. The Ceremonies of their Marriages is very short. The Parties meeting together at Church, in Presence of their Relations and Friends, the Minister makes the Bride swear before the Woman that she is a (a) Virgin; after which, his Wives (b) search her, and make their Report. Then the Minister baptizes both; and making them turn

(a) We are happily freed from such an Imposition: Not but that with an equal mental Reservation, as some Women have about Love, Honour and Obey; they might with a safe Conscience swear to their Virginity, tho' they had had Eleven Bastards, as to the Duties of a good Wife.

(b) Tho' the Woman is put to her Oath, yet to prevent any unhappy Consequences by an Imposition of that Nature, she must stand the Search too.

turn (c) Back to Back, reads some Prayer, and so they are reckoned married, and carried back to the Bride's Father's, where they feast according to the Custom of the Country.

The Ministers have the same Liberty to marry, as the Laicks, (d) two Wives, and their Sons, if Sixteen or Seventeen Years old at their Death, succeed in the Ministry; for Want of whom, the next a-kin have that Dignity.

(c) This is a very odd Whim indeed, and if it be not in Imitation of *Janus*, or mean Circum-spection, I confess I am at a Loss for an Application.

(d) These Ministers have indeed much the Advantage of ours, but wonderfully of the Priests of the Church of *Rome*. If their Ecclesiastical Preferments were all of them equal to this Privilege, Abundance would be tempted to go there.

CHAP. IX.

The Ceremonies of the Christians of Colchis, or Mengrelia, the Georgians, Circassians, and Others.

THE Christians of * Colchis, † Georgia and ‡ Circassia, and their Borderers, almost the same in Religion with the Sabeans, or Christians of St. John, celebrate their Marriages in this Manner. If the Bishop or Priest be not in the Church when they go to be married, which is done upon sudden Resolutions, they go to their Houses, the Place being very indifferent to them. The Minister

* Colchis, or Mengrelia, is a Province in Asia, in Georgia, towards the North, and Euxine Sea, which bounds it on the West.

† Georgia is a great Country in Asia, lying between the Caspian Sea to the East, and the Euxine to the West, and bounded on the North by Circassia, Comania, and all the Dominions of the Czar of Muscovy; and on the South by Schirvan, a Province of Persia.

‡ Circassia is a vast Space of Ground, extended from the

Cimerian Bosphorus, and the Fens of Maotus, on the Eastern Shore of the Euxine Sea, for 500 Miles; and reaching 200 towards the North.

has two (a) Crowns, which he puts on their Heads, with these Words, used according to the Person, *Let the Servant of God N, be crowned by the Servant of God N.* Then he sews their (b) Cloaths together; gives them a Glas of Wine, of which they both drink; and cutting the Thread that held the Garments, all the Ceremonies of their Marriage are ended, though no Consent be then declared on either Side. The *Circassians* use no other Ceremony, than only the Promise which is made before Witneses to be faithful, and not to take another Wife as long as the first lives, unless compelled by some (c) weighty Motive.

(a) To shew them Marriage is honourable.

(b) This can be no other than a Representation of that strict Union, that is now made between them, by Virtue and Power of the Priest.

(c) Whenever a Man is inclining to be willing to part from his Wife, he rarely wants Wit enough to fix a Reason or Motive weighty enough too. One Benefit accrues by this Liberty, viz. That the Wife is oblig'd to carry herself very dutifully, for Fear of giving a Motive.

MARRIAGE CEREMONIES;

As now Used in all

PARTS of the WORLD.

PART II.

The Rites observed in the Marriages of the Mahometans.

ALL the *Turks* may have four lawful Wives, and as many more Slaves; nay, as many as they can maintain. Those Slaves are free, by whom they have a Son; nor can their Masters sell them any more, but may give them away. All their Priests may marry, excepting the *Dervises*, that are like the *Religious in the Church of Rome*. The *Turks* may turn away, and take their Wives again four Times; and may not only marry those who are a-kin to them, but the nearest, concluding,

concluding, a double Tie makes the Friendship (a) stronger. When they have a Mind to marry, the nearest Relations on both Sides meet together, to agree the Dowry the Husband shall give his intended Wife; for Parents give (b) nothing to their Daughters; as was also observ'd among the *Christians* of the *East*. This being done, the Man sends the Father of his Mistress, or her next Relation, the Sum agreed, that Part may be laid out in Cloaths and Household-Furniture, according to the Quality of the Persons; and the rest left in her Hands, or her Relations; without whose Consent, he can never pretend to any Disposition

(a) They may imagine that according to our old Proverb, *The nearer a-kin, the deeper in*: But this is positive, that if their mutual Affection is not great enough to constitute their Felicity; the Nearness of their Relation will have little or no Influence; But rather on the contrary will make the Breach so much the wider, for the sweetest Wines make the sharpest Vinegar.

(b) This makes Women desirable only for themselves; whereas a great Fortune exposes a Woman to the Treachery of those who are most about her; and such clandestine Matches rarely meet with any Content. For he that runs away with a Woman only, because her Fortune will repair the Ruins of his Estate, having no other Consideration than what she has, he seldom regards what she is.

position thereof. However, most Fathers contribute to the Charge of their Marriages. And that Things may be done with the greatest Decorum, the Care of all the Preparation is left to a Friend of the Bridegroom, who is call'd *Sagois*.

The Bride continues always cover'd eight Days before Marriage; and she is not to be seen otherwise, so much as by the Relations of her intended Husband, who goes about all the while, with a Friend, inviting his Relations and Friends to be at his Wedding. Those that are invited, send their Presents the Day before, according to the Degree of the Persons: And the same Day the Bride (c) bathes, and is washed by two or three Women, with great Care: Which Action is so solemn among them, that when she goes to the Bath, her nearest Relations walk before her, with lighted Torches in their Hands. By Means of a Dust, which they call *Elcana*, they make the Hair of the Bride (d) red; as also her

(c) Bathing is so frequent amongst the *Turks* upon every Occasion, as well civil, as religious, that it would be wonderful if they had omitted it in these Solemnities.

(d) No Colour is more glorious, tho' Green is more delightful. Most of the Eastern People were

of

her Nails, the (e) Palms of her Hands, her Feet, and her Heels.

The Marriage-day being come, the Bridegroom sends a Present to the *Cadis*, or Judge, desiring his Advice about the Dowry he gives his Bride. That done, the *Sagois*, his particular Friend, accompanied by all the Guests, with a great Number of Musical Instruments, Drums, Pipes and Trumpets, goes to the Bride's House: Being come thither, he is intreated with his Company to sit down; and after a Banquet, the Bride's Father takes her by the Hand, and delivers her to the (f) *Sagois*, who presently sets her on Horseback, and carries her to the Bridegroom's House: All the Relations and Guests

of Opinion, that yellow Hair was most beautiful; and we see the best Draughts of *Venus* are with yellow Hair. But to make that and their Nails quite red is merely, because it is some Thing charming amongst them, and therefore thought as necessary as it is ornamental.

(e) The natural Beauty of a Hand, when you have pass'd by that of its Shape, is to be Red within, as it should be White without, and as a little is beautiful, they conjecture, that to be more Red, is to be so much more beautiful.

f) Here Nature submits to Policy, the Father surrenders to the Magistrate, and he becomes her civil Parent, and disposes of her.

Guests follow her; and after them, Carts and Horses that carry the (g) Furniture. The Bride rides with a Veil over her Face, and an Umbrella over her Head; having on each Side her Servants, Chambermaids and Nurses, that lament the (h) Loss of her Virginity. In the mean time, she salutes all she meets by the Way, bowing her Head; which Women may never do, only on that Day.

When she is come to the Bridegroom's House, she gets off her Horse, and he receiving her, carries her, with the other Women, into a Chamber distinct from that of the Men; where after Supper, the Ball begins. When every one is withdrawn, the *Sagois* takes the Bride by the Hand, and leading her to the Bridegroom's Chamber,

E

deli-

(g) Which has a double Meaning in it, being done for Security, as well as Ostentation.

(h) *Jephtha's* Daughter, and her Companions went upon the Hills, and lamented her Virginity; but not that it was to be lost, but that she was not to lose it. So great a Difference Time and People make upon one, and the same Thing. However in our more virtuous Times, if such a Ceremony were practicable; we should not always hear those Outcries and Lamentations upon the Wedding-day; unless with frequent (not to say continual) Hypocrisy: For most of such Cattle are the first Bawds to their Mistresses.

delivers her to the Eunuchs, that look after her till he comes. When he is with her, he takes off her Veil at first, then all the (i) rest of her Cloaths, she pretending some Resistance, especially at the last. The next Day the *Sagois* makes his Complements and (k) Jests with the Bridegroom, while the Bride is taken by her Relations and Chambermaids to a Bath, where they (l) wash her all over again.

These are the Ceremonies used by Persons of Quality: The ordinary People do it with less Pomp and Noise. The *Turks* may

(i) 'Tis Matter enough of merry Speculation, to see how handy a Man is at undressing a young Woman, whom he is to lie with, as soon as it is done: And how dexterous he is in dressing himself afterwards, for Fear of another Summons to the Lifts.

(k) There is nothing so difficult to go through, but it gives a secret Pleasure in relating it afterwards; and as Mankind is naturally very malicious, it is a Titillation to us, to reflect upon others Sufferings: And considering what Creatures Women are, no Wonder the Man is laugh'd at, for expecting a Maiden-head on a Wedding-day, of his own Wife especially.

(l) It were more reasonable to wash the Man, than the Woman; considering the Tedioufness of his Journey requires refreshing, and the Foulness of the Road cleaning.

may marry their (*m*) Sisters, provided they begin with the eldest; for if they begin with the youngest, they cannot marry the others.

The *Arabians* formerly took their Wives for a Time (*n*) certain, expressly agreed: And that there might be some Shew of Matrimony in their Contract, the Wife gave her Husband for a Portion a [*o*] bearded Arrow: However, she was to leave him at the Time limited. This proceeded from the great Lust that reigned in both Sexes, equally delighting all their Lives in Change; insomuch, that a Woman has been married in one Place, was brought to Bed in another, and bred up her Children in a third, without ever enjoying any Repose.

E 2

Those

(*m*) A great many Men of other Countries are of Opinion, that a good Thing should not go out of their Families; and tho' the Law is not indulgent enough to permit us to marry our Sisters, yet several have taken the Opportunity to lie with them before any Body else did.

(*n*) The knowing it could restrain them no longer than a limited Time, the Bond was so much the less insupportable, as they were sure of a Discharge after a Term of Years prescribed.

(*o*) Hereby she seal'd the Fidelity of her Promise, and gave him an Instrument, to use equally against herself, if she prov'd untrue, and those that should endeavour to supplant her Virtue.

* *Arabia is a very large Country in Asia, and is divided into three Parts: Deserta, which is the least of all three, and lies most North. Fœlix, the greatest of all three, and lies extended to the South and East; and is encompassed on all Sides by the Sea, except towards the North, where it bounds on the other two Arabia's: There are in it many Kingdoms, and great Cities. Petræa, or Stony Arabia, lies more West.*

Those of * *Arabia Fœlix* had their Wives in every House in common, who lay with the most vigorous. He that came first, left his Staff at the Woman's Chamber-Door; which was a Sign that Place was taken up. It was esteemed Adultery, lying with a Man of another Family.

Now the *Arabians* marry as many Wives as they please, without rejecting any, as the *Turks* do; but buy them, and only observe never to take any that is not of their Family or Tribe. As to other Formalities, they observe the same Ceremonies in their Marriages as the *Turks*.

When the *Persians* make Love, and are willing to shew their Mistresses that they are very affectionate and faithful, they (p) burn

(p) If Women were not to believe our Love, till such Times they had these infallible Marks of a

burn themselves on some Part of their Bodies, by setting Fire to their Cloaths, so that the burning may be visible, and in this Manner present themselves to them; who, if they accept them, have so much Pity as to send (q) Fillets and Scarfs of Silk, to wrap up their Sores : All those are always most esteemed, that put themselves to the greatest Pain. They marry many Wives, which they may part with: The Nobility have as (r) many as they please; but the

E 3

Com-

a distinguish'd Value and Esteem; I fear they would languish out all their Youth in a vain Expectation: For Men will swear and lie, and curse themselves fast enough; but for a red-hot Iron coming near their Flesh, to demonstrate their Integrity and Passion; we humbly, and as heartily desire to be excus'd. If it went no farther than throwing a Wig in the Fire, burning a Hat, or cutting of the Lappet of a Coat, we might peradventure not stick out at such a Proof of our Affection, but for one Step farther, excuse me is the Word.

(q) Some Women are of Opinion that a Fool makes a good Husband, because he is easily govern'd, and as easily put upon, but he that can submit to these hard Laws, deserves to be married indeed; *Bedlam* is too good for him.

(r) If a Man was but to do it but once, there would be a thousand Objections to deter any Man from it; but where the Benefit of *Polygamy* is so judiciously indulg'd; this is the most superlative Folly

Commonalty exceed not Seven. The Day appointed for the Marriage of any great Person, his Relations and Friends get together at his House, dress'd in his Liveries: Others that are not such particular Friends, are dress'd as they please, but as fine as they can. The Bride goes from her House on Horseback, with her Relations and Friends also on Horses, with many Singers before. The Bridegroom comes likewise from his House in the same Order; that is, with a Train of his Relations and Friends; and the two Troops being met, they go together to the Bride's House, where they have a Ball. When it is Time to go to Bed, two Men conduct the Bridegroom into the Bride's Chamber, who comes in another Way: The Company continue dancing; and about (s) Mid-night an old Woman

Folly that ever was invented, or consented to, unless by the Necessity of such Scarifications, they hop'd to quell the Impetuosity of loose Mens Desires: And at once crucify the Flesh, and the Lusts thereof.

(s) These Bridegrooms are good, able and expert Work-men, or else they use but small Gimblets that bore so soon: Unless peradventure, the Stuff they work on is very flaccid and yielding. For some vigorous Men well skill'd in the Discipline of Love, have made brisk Efforts enough, and

Woman comes into them, with a Cloth having the Signs of the Bride's Virginity; which being presented to the Bridegroom's Relations and Friends, they appear well contented: But when these cannot be shewn, some old Women take the Bride from Bed, and the Bridegroom rejects her in the Presence of the Company, after he has paid her a small Sum of Money; and then her Parents carry her Home in great (t) Affliction.

The Inhabitants of the Islands of * *Cambaya*, *Palendura*, and the † *Maldives* in *Asia*, observe this peculiar Ceremony in their Marriages: When the Parties are agreed, the Bride sends two of her nearest Relations by her Father's Side, who are authorized to represent her.

* *Cambaya is a Kingdom in the East-Indies, over against the Isle of Borneo; bounded on the West with the Kingdom of Siam, and on the East with that of Conchin.*

† *The Maldives in Asia are certain Islands, vast in Extent, and incredible for Number.*

These with the Bridegroom go before their

E 4

Mini-

and behav'd themselves with Gallantry enough, and yet could not make themselves Masters of the Trenches, in so short a Time as these People allow of.

(t) Indeed it is no small Reason for a Parent's Discon-

Minister, called *Pandiaro*, or *Naiho*; who takes the Bridegroom by the Hand, and asks him if he will marry the Woman propos'd, and on the Conditions offer'd: He asks the Bride's Friends the same: And after Consent declar'd, the usual Ceremonies are perform'd in Presence of the Relations, who are Witnesses of this Contract. They go thence to the Woman, who is expecting them at home; where they are entertain'd, and have Musick. Many go then to complement the New-married, to whom they send Presents; as the Bridegroom does to the *Pandiaro* (u) that married him, and to the King and Queen, if the Marriage be where they reside. When the King himself marries, all his Subjects are oblig'd to make him Presents; as Cloth, Turbans, Meats, Fruits and Flowers.

They

Discontent, to have their Daughter proclaim'd a Whore in the Presence of all her Relations, enjoy'd now by another Man, peradventure got with Child too into the Bargain, and after all turn'd back upon their Hands with Infamy.

(u) The Priesthood have ever had a great and terrible Ascendant over the Laity, they make their Function necessary in every Thing almost, in Order only to make it beneficial to them afterward: So we are first gull'd out of our Reason, and then out of our Ready Money.

They may have at the same Time three Wives, if able to maintain them; but not more: And when all are at home, the Husband is oblig'd to divide himself (*w*) equally among them, and cohabit as long with one as another. The Women bring nothing to their Husbands, who are to accommodate them with what they want, and to be at the Charge of the Wedding, besides allotting them a Dowry, which they call *Rans*. The Men marry when they please; but the Women are married by their Parents, when they are ten or eleven Years old, to the (*x*) first that desires them.

E 5

The

(*w*) This Imposition is not only unpleasant, but unreasonable; for how is it possible for a Man to have an equal Tenderneſs, Value, and Concern for three ſeveral Wives? The one he marries for one Conſideration, the other for a quite different one, and the third for down-right Love and Affection. The Variety of his Motives to marry them, gives an equal Strength and Vigour to the various Deſires and Inclinations he has to them: Now to neceſſitate him to be equally kind to thoſe he does not equally care for, is flat Tyranny to exact, ſince impoſſible to be perform'd.

(*x*) For fear it may be, they ſhould never be fought in Marriage again; or at leaſt miſcarry before that wiſh'd-for Day might happen: Remembering ſtill, 'tis good to be ſure; and a wiſe Man will not defer that till the Morrow which will be done to Day.

The Orphans, or those that have no Mothers alive, are oblig'd to stay till fifteen Years. The *Pandiarii*, or *Naibi*, the Ministers of their Temples, ask if those who are to be married be either Brothers and Sisters, or Cousins, or whether used to call so; for if that has been at any Time, tho' long since, such an imaginary Relation is sufficient to hinder any Marriage. The Husband may leave his Wife at any Time, if she (y) consent; and though she does (z) not, he may leave her, paying her Dowry.

Through

(y) That is no more than reasonable; for as they came together by Consent, so when any considerable Variances happen, and they find themselves disappointed in that mutual Felicity they proposed by their Union, both Parties being agreed, they ought to live asunder, who cannot be happy under the same Roof.

(z) It seems nothing but Covetousness makes the Woman's Consent necessary: For if he will part with his Money, he may at any Time part from his Wife. What would some of our Country Men give to procure such an Act of Parliament? The Speaker of the House of Commons would get more for such a Bill, than all the Naturalizations of the *French Refugees*.

Through all the Isle of * *Ceylan*, Men may marry as many Wives as they can keep, and take them at Ten Years old, as in the Isles of *Cambaya*, and the *Maldives*.

The *Mahometans* in the Isle of *Java* † may have no more than four or five Wives; but as many Concubines as they please, and can maintain. The Wedding-day, their Friends, Slaves and Domesticks are richly habited, and set before the Houses of the Bridegroom and Bride many Pikes, with Fringes of white Cotton and red, and discharge several Guns. After Noon, the Bridegroom goes forth in this Manner: Four Men go first, that have many Sticks fasten'd to a Pole, which others strike with little Sticks: These are follow'd again by others, who carry long Drums, which they beat either with Sticks, or their Hands: After these, others strike against Sticks tied about their Necks; and of them there are often Sixty, Eighty or an Hundred, according to the Condition of the Bridegroom: Then you see others again with Peacocks Feathers,

* *Ceylan, or Zeilan, is an Island in the East-Indies, of an Oval Form, 650 Miles in Compass, and contains Nine Kingdoms; the principal of which is, the Kingdom of Candic, in the Middle of the Island.*

† *Java is a great Island in the East-Indian Sea, 200 Leag. in Length. It is divided into nine Kingdoms, the greatest of which is Bantam.*

Feathers, and Horses Tails ; and they follow'd by Thirty or Forty, arm'd with Shields, Darts and Swords, who from Time to Time stop in the Streets, to strike together, or dance, for the Diversion of the Spectators : There are others with Drums and Sicks follow'd by Thirty young Women richly dress'd ; some carrying Flowers, others Pictures, little gilt Boxes, Moveables, and Habits of all Sorts, to present from the Bridegroom to the Bride. The Women follow immediately, who likewise carry divers Pieces of Household-stuff. The Bridegroom is on Horseback, richly dress'd having (a) two of his most intimate Friends riding on each Side of him ; and a great Number of Persons invited to the Wedding conclude the Shew. When they are come to the Bride's House, all the Drums stay for the Bridegroom at the Door ; and the Men that carry the Arms make a Lane for the Women that have the Furniture ; after whom, the Bridegroom arriving, he dismounts, and then the Bride appears with a Vessel of Water, who on her (b) Knees washes

(a) Every Nation ('tis observable) has something in the same Nature of our Bride-Men and Bride-Maids.

(b) This humble Prostration, shews the Aboluteness

washes his Feet; and taking him by the Hand, leads him into the House, where they continue some Time together: Then he leading her, goes out with all the Company; and in the same Order as before, they go to his House, where the Bridegroom enters first, then all the Guests, who are entertain'd at the Marriage-Feasts for three Days together.

The Inhabitants of the Isles of * *Molucca*, that have still some Relicks of Idolatry with the *Mahometan* Religion, which the *Persians* and *Arabians*

* *The Isles of Molucca are fine and small Islands towards the Western Shoar of the Isle of Gilolo, in the East-Indies.*

have introduc'd there, may have as many Wives as he can keep; but are so jealous, they suffer no one to see them at home; and yet so lustful, there are few that have not some (c) Correspondence abroad.

luteness of the Husband over the Wife, and her intire Resignation to him: Submitting even from the Beginning to the vilest Function of his Vassals: A Piece of Condescension which would be very much resented if propos'd to our haughty Dames of *England*.

(c) 'Tis not the Variety a Man has at his own Table, prevents his Appetites at another's; nay, a Man shall eat with a Gust abroad, what he could not relish at home. Tasting the Sweets of Variety,

abroad. He that desires a young Woman in Marriage cannot see her, unless all be first agreed ; then he sees her, and is oblig'd at the same Time to take his Bride he (*d*) never saw before, and carry her home with him.

Those of *Barbary*, especially such as are rich, marry many Women, which they buy not, as other *Turks*, but have Portions with them. They retain in their Marriages many Rites left them by the *Goths* and *Vandals*, who govern'd in these Parts ; but are so (*e*) jealous, that the married Women dare scarce shew their Faces uncover'd to their own Fathers.

The

riety, gives him only looser Desires, and he extends his Wishes to every Object he turns his Eyes upon.

(*d*) Some may think this a Hardship: But it has its Conveniences, as well as its Calamities ; tho' he may not like, he may not loath, and no fond Impressions being antecedently made ; they seem to expect nothing more than common Happiness, and that Prudence may procure 'em, whereas those exalted Transports, which a violent Passion promises, meet with Disappointment, and that makes 'em miserable.

(*e*) Jealousy never secur'd a Woman's Virtue, tho' it has often provok'd it to take a suitable Revenge ; thinking they have a Right to be Whores, when a favourable Opportunity is presented, because they are treated as if they were already so.

The *Moors* of *Morocco* have many lawful Wives, besides the Concubines the *Alcoran* permits. When they marry, they go to the *Cadis*, or Judge, with a Notary and Witnesses, and draw up the Instrument of Marriage; that is, write what the Husband gives the Wife; and this they call the *Codafca*, because in these Countries the Parents give not Fortunes to their Daughters, as in *Barbary*; and when the Husband leaves them, (a Practice allow'd) he pays them what he has engag'd. They have great Rejoicings at their Marriages; and great Expences, especially among Persons of Quality, that thence comes the Proverb, *Li Christiani spendono tutte le loro inchezze in liti, gl' Ebrei nella loro Pasqua, e li Mori nelle loro Nozze.* The Christians spend all they have in Law; the Jews in their Passover; and the Moors in their Marriages. The Wedding-day the Bride rides on a Mule richly harness'd, and is hid in a Sort of a Tower, made with Hoops, and covered with Tapestry, so that she is not seen by any one; though through a thin Veil she can see the People; and in this Equipage goes through the City, follow'd by many Mules laden with Gold, given her for her Dowry. Men and Women follow
the

the Mules ; the (f) Women only sing, or rather howl in a manner, enough to strike Terror, rather than excite Mirth ; among which Cryings are heard double (g) Drums, after the *Moorish* Way, which make another very (b) odious Noise. This Procession ended they go to Dinner, and then return to the publick Place ; where, if the Bridegroom be a Man of Quality, all his Friends get on Horseback again, and exercise with the Lance before the Bride for two or three Hours, and then all go home.

If the Bride be a Person of very great Quality, she rides on a Camel richly habited, as before, only the Clothes that hang down are Silk and Gold Broccades, and
when

(f) The Women are only thought proper to perform this noisy Ceremony, because most of the Disputes arise through their Folly, and the Clamors and Contentions through their Perverseness.

(g) 'Tis fit some deeper Noise should be made by the Man, to drown the Clamors of an obstreperous Wife.

(b) Nothing is more desirable than Peace in a Family, and Quarrelling and Disputes are equally odious, as they are infamous ; and this Mixture of crying and howling, drumming and singing, is a very natural and lively Representation of the many Confusions incident to Man and Wife, and that little Mirth and Quiet they sometimes enjoy, is frequently imbitter'd with Domestick Jars.

when she has gone round the principal Places of the City, is brought back to her Father's House, then to her Husband's ; where all the Guests meet together to dance and feast. If the Husband finds not his Wife a Maid, he (i) rejects her, and sends her home, with all she has brought : But if, on the contrary, he find her what he desires, the Feasts are doubl'd the next Day. the *Jews* observe here the same Customs.

The Inhabitants of the Kingdom of *Fez*, as soon as the Father has promis'd his Daughter to him that sued for her, use to get together the Relations and Friends on both Sides, in the Mosques, where two Notaries, in the Presence of Witnesses, write the Marriage-Contract : Then the Bridegroom takes all his Company to Dinner : The Father of the Bride likewise treats his Friends. When the Bridegroom brings his Bride home, he sends a Litter, cover'd with Silk Broccades ; and she is attended by their Relations, and common Friends with much Musick. The married Men go first with Torches in their Hands ; and their Wives follow with the like.

(i) This is not so commonly done, as it is reasonably it should be : For 'tis hard to oblige a Man to live with a Woman, he has found a Whore even the first Night of his Nuptials.

like. They all go to the great *Piazza*, where the Bridegroom having saluted the Father and Relations of his Bride, takes Leave of them ; and making haste, goes to expect the Company at his House, when they are come, the Father delivers the Bride either to the Bridegroom's Mother, or to himself, who is shut up with her : If he finds her a Virgin, the Entertainments follow ; if not, he gives her to her Relations, and they return (k) without any.

They make three Feasts in the Solemnity of their Marriages ; the first, that Night the Bride is brought home ; the second, the next Day, which is only for the Women ; and the third, the seventh Day, when they say the Bride is made a Woman ; and at this her Father, Mother, and all her Relations bear a Part. That Day the Father makes Presents to his Son-in-law ; as Sweet-meats and Sheep. When the Husband goes first abroad, which he is not used to do till the seventh Day, they have a Custom for him to buy Fish, and bring them home, and give them either to his Mother, or some other Woman, who casts them

(k) They have no great Reason to expect a friendly Reception, that have put a Strumpet upon a believing Man, instead of a chaste Virgin.

them at his Wife's Feet, as a Sign of (d) good Luck.

Besides these three Entertainments, they have two others in the Father's House ; one the Day before the Marriage of his Daughter, when they dance all Night ; the other the Day after, for the Women that dress'd the Bride. These do their Duty with much Ceremony ; for they adorn her Head with much Wantonness, colour her Lips with Vermilion, paint her Hands and Feet with a shining (m) Black, laying on little Things that will not last long ; at which time the Bride is expos'd in an eminent Place, that she may be seen by all.

When she is gone to her Husband's House, her Friends send many large Vessels, full of Bread steep'd in Oil and Honey,

(l) What relation Fish has to good Luck, does not occur to me : But every Nation has its differing Fopperies and Idolatries. Fish I know is very nourishing, and very numerous in its Encrease : If the Ceremony tends to adumbrate Lust and Procreation, I can readily admit of it.

(m) As we have our Licks and Paints, and white Works to adorn us in *Europe* ; they have as many Decorations to adorn their Brides with. Black being as great a Beauty amongst them, as White is amongst us : No wonder then they study to improve their Charms, and add Lustre to their natural Complexions, by such a Hue as is taking to them, tho' odious to us.

ney, and often whole Sheep roasted ; and he invites many Persons to his Feast, among whom he distributes these Presents.

If a Widow marry, it is done with (*n*) less Noise : And in the Entertainment they give only Beef, Mutton and Pullets, all boil'd : The Number of the Guests must not exceed ten or twelve Persons. The common People feast at least Expence ; for at their Marriages they have a great Wooden Platter, with minc'd Meat and Pottage.

Those of *Algiers* and *Tunis* do not imitate the other *Mahometans* in the great Multiplicity of their Wives, but are content with one or two ; for they are oblig'd strictly to observe an Equality among them, and to treat them in the same Manner, assigning to each the same Quantity of Moveables and Service. This hinders not their being (*o*) Rivals, and having cruel Hatreds to

(*n*) No Reason that a second-hand Wife should have all the Pumps and Shew of a Virgin Bride. 'Tis happy enough for her she meets with a second Cully. Two Triumphs are too much for one Maiden-head. Instead of saving a Citizen, she has destroy'd one, and endanger'd a second.

(*o*) No civil Usage from a Husband can reconcile two Wives to each other. Rivalship will make 'em hate, and Hatred will make 'em Murtherers. This is the Misery of the Man, as well as the Nature of the Beast.

to one another, which descend to their Children, and are often the Causes of many Tragedies. They are in Love as others, without ever seeing their Mistresses; but having obtain'd them of their Parents, they assign the Dowry, which must be accepted by them. Some Days before the Marriage, the Lover sends his Mistress divers Sorts of Meats, and they make a Feast and Ball at both their Houses. In her own House the young Woman sits on the Ground, for in *Barbary* they use no Chairs nor Stools; and while they dance, she changes her Dress (*p*) oftentimes, appearing among them with her Hands and Arms painted, and sometimes her Face all cover'd with divers Jewels. About Night she is conducted with her Face cover'd, attended with Drums, and other Instruments of Musick; and her Husband takes her, and is shut up with her in his Chamber, while all her Relations anxiously expect to know whether she be found a Virgin, that they may go on with the usual Rejoicings on the like Occasions. The new-married continue seven Days at home, without going abroad, only the Husband goeth forth

(*p*) By this various and gaudy Appearance, they endeavour to attract their Husband's Love and Affection: For as one Dress may not charm so much as another, so every one gives new Beauties by the shifting of the Scenes.

forth to the Bath, which he is obliged to do as often as he enjoys his Wife.

The *Moors* of *Egypt* have many Wives, which they keep in the same *Seraglio*, or Cloister, where every one has her particular Chamber: But the *Moors* of *Granada* that were driven from *Spain*, called *Moros Francos*, can have no more than one Wife. Those of *Egypt*, the better to assure their Mistresses of their Affections for them, (q) burn their Bodies with red hot Irons, and cut their Arms in many Places before them; and if, at such an Action their Mistresses (r) kiss their Hands, it is a Sign they shall obtain what they desire.

They who inhabit *Jalofarum* and *Senega*, among the *Negroes*, marry as many Wives as they can keep; though they shew greater Honour to some, than others, according to their Birth, or Worth of their Families. As soon as a Woman is known to be with Child, her Husband must (s) not lie

(q) This is the same violent Proceeding as the *Persians* use, and therefore needs not be farther insisted on.

(r) If my Mistress will not kiss her Hand to me upon less rigorous Terms, she may kiss her own Breech if she pleases; I shall trouble my Head no farther about her. I will not buy Gold too dear.

(s) This is very agreeable to the grand Institution

of the

lie with her any more till she is brought to Bed.

The *Tartars* that are Subjects to the *Moscovites* marry many Wives; and the more they have, are esteem'd the Richer, and more respected; and that makes them strive which shall have most.

The *Tartars de Procop*, called the *Little Tartars*, have also many Wives; They buy oftentimes Slaves, that they oftentimes make their Wives; by whom, if they have Children, and live virtuously, they are treated very honourably; and therefore often have very modest and (t) obedient Wives, being deliver'd from the Misery of Slavery, to the Liberty of Marriage. There reigns such an horrid Jealousy

of Matrimony: For why should a Man labour in vain: And sowe his Ground, where the Seed must not only be infallibly lost; but may be peradventure detrimental to the Crop that is already shot up? Nature cannot but be wise, and we see she refuses the Company of the Male Creatures, when once they are impregnated.

(t) An Argument of a very grateful and generous Disposition amongst their Women: Whereas, if a Man does so in *England*, she is the first that domineers, and insults over the Family; nay upon a small Provocation will comb his Wig with a three legged Stool. However, some have been so rash as to venture.

lousy among these *Tartars*, that they never suffer their Wives to go to Church, or any where without them : And they are the same to their (u) Concubines, though they have a very great Number of them. When any Man dies after Marriage promis'd, the Woman is not allowed to marry, because they think they shall meet in the other World, and (w) consummate there.

(u) Jealousy is never more justifiable than towards such Women as have made familiar with their own Virtue ; yet, if a Man will be so presumptuous as to take more Ground in his Hands than he can conveniently occupy, Nature will not that it should lye waste : He ought to consider his Stock, or submit to the Consequences of his Folly.

(w) If the poor Bridegroom finds he has been prevented in Possession of his Bride, when he has discover'd it in t'other World, what Measures must the Man have of Reparation, for I presume they cannot send 'em back to their Friends again ? So here their Case is desperate.

MARRIAGE

MARRIAGE CEREMONIES;

As now Used in all

PARTS of the WORLD.

P A R T I I I .

The Customs and Ceremonies observed in the Marriages of the Idolaters and Pagans.

TH E *Indians* are either *Pagans*, *Mahometans*, *Jews*, *Christians* of *St. Thomas*, or *Roman Catholicks*; but as they all follow in their Marriages those Rules their Religion prescribes them, we will discourse in this Part only of those that remain yet in the Darkeness of Paganism and Idolatry.

In some Places, the *Pagans* have only one Principal Wife, (but as many others

F

as

as they please) with whom Contract is commonly made at Marriage, that they shall cast themselves into their Husband's (a) Funeral-Pile. Their Marriages are celebrated eight Days, with Musick, Balls and Feasts; and all that Time the Guests apply themselves to nothing but Singing, Dancing, and all sorts of Rejoicings. They dance after their Manner, two and two together in divers Couples; when they meet, they change two little (b) Sticks they hold in their Hands.

The

(a) If we were to have such a Clause inserted in our Wedding Writings, I fear me, we should most of us be Batchelors: 'Tis abhorrent from Nature to compel a young Woman to be burnt, because her Husband died before. Sure these Wives are very tender and cautious of their Husbands in a Fit of Sickness, since both their Lives are so fatally twisted in the same Thread. What would our Widows think of this Contract, that can follow a fourth Husband to the Grave, and are not unprovided of another at the same Instant?

(b) Their Dancings being not altogether so methodical as our Country Dances, those Sticks serve to know their own Partners by, when they meet in Confusion of their Merriment.

The People of * *Cunkan* and † *Balagatta* marry their Sons at Seven or Eight Years of Age, and make them consummate at (c) Twelve. Before the Marriage, the Relations entertain for a

* *Cunkan is a considerable Kingdom in the East-Indies.*

† *Balgatta, or Balagnatta, is a Country of Asia, among Mountains, in a Peninsula of India, near the River Ganges.*

Fortnight, sitting at Table almost Day and Night, Drums and Trumpets playing. The Wedding-day all the Relations meet together at the Bridegroom's House, and sitting on the Ground, confirm the Marriage; after which, to add greater Force to their Promises, they walk (d) seven times round the (e) Fire. They marry always with

F 2

Persons

(c) Some of our *Europeans* are as forward as these *Indians*, for they consummate long before twelve, and are half rotten by that Time too: So the Distance of the Climate, and their extraordinary Heat does not ripen their Men much sooner than our's, tho' some of the Fruits of their Soil can't endure our colder Blasts.

(d) Number Seven has been thought to have something very mystical in it: And all the *Heathens* in general had a peculiar Veneration for it: And we cannot but imagine something in it: Since the *Jews* were of that Opinion, and we find it commanded in many Places of the Scripture expressly.

(e) There is no question to be made, but this was

Persons of their own Rank; and the Bride brings nothing to her Husband, but a little Jewel of small Value.

* *Bisnagar is a Kingdom, and great Country in the East-Indies.*

Those of the Kingdom of * *Bisnagar* have no determinate Number of Wives; and when married, the King for a small (*f*) Sum from the Women, will, upon their Desire, loose them from the Bands of Matrimony, and grant them Liberty to marry others; all the Ceremony of this Divorce is only laying a Piece of (*g*) Iron on the Woman's Shoulder, who is

was an Imprecation upon the Disloyalty of the Performances of the Contract; as several other Ceremonies were used to express the same Intentions of Fidelity amongst others: Tho' the Mediums differ, they mean a Curse upon the false. Not but that the *Persians* have so superstitious a Veneration for Fire, that if their House was on Fire, they would not try to put it out.

(*f*) The Party desiring to be oblig'd, ought to pay some Acknowledgment: The Man having the Liberty of Variety, is no great Sufferer by the Subtractions of one of his Wives: and tho' we have not the Indulgence of Numbers, yet such a Practice amongst us would be a noble Custom-House to the Crown.

(*g*) Some Ceremony is necessary, and no great Matter what; however, this is as agreeable to Reason

is by that set free. There are in that Kingdom many Parents, that by Vow consecrate their Daughters Virginity to some Idol; and when that is done, they are conducted by Night, with all their Relations to the Temple; when come thither, they get up into a Stone-Pulpit, all adorn'd with Tapestry and Cloth of Gold, and in the Presence of them all, embrace the (b) Idol three times.

Those of *Canara* observe the same Rites in their Marriages, as those of *Cunkan*.

The People of * *Malabar*, that inhabit the Coast of *India*, on this Side *Ganges*, are divided into the *Bramini*, *Nairi*, and *Macbesi*, that are the meanest of them. The first are the most respected, and use different Manners

* *Malabar is a vast Peninsula, or Promontory of the Hither East-Indies.*

F 3

son as the *Roman* Manumission, who made their Slaves free, by giving 'em a Box on the Ear. And if we may strain the Ceremony of the Iron a little, the Mythology was to shew the Woman, that by being out of the Man's Protection, she had all the Burthen of Life now upon her own Shoulder, which was her Husband's before.

(b) A merry Method indeed of dying a Maid; but I presume that these Votaries are as wise, as the Papists that vow their Virginity to Jesus Christ, but let his Priest officiate for him.

ners of Living. They marry very young, that is, at Seven or Eight Years of Age: They never make an Alliance with any of another Rank, and may marry twice. The *Nairi*, who live in the Country, cannot only marry with none but of their own Degree, but are prohibited more than one Wife. It is not so with the Women; they may have (i) three Husbands all at the same Time, who without any (k) Jealousy, contribute to the Maintenance of her, and her Children. When one of the Husbands goes to the Wife's House, he leaves his Arms at the Door, and the others take care not to enter till he is gone.

The Women of *Malabar* are very amorous; and therefore, as soon as their Daughters are fourteen, their Parents marry them, to preserve the Honour of their Family, of which they are not very jealous neither; concluding, they merit greater Esteem,

(i) Here indeed the Women have much the Best of the Lay: And I presume upon this Information it was the *English* Ladies, resolv'd so often to go to the *East-Indies* to push their Fortunes.

(k) Custom makes Things easy: And as by this Institution they must not seem so much of Children as appealing their Lubricity, so one Woman is capable enough of answering all their Attacks with a vigorous Opposition.

(*l*) Esteem, the more Lovers they have. They use many Ceremonies and Rejoicings in their Marriages. As soon as the Marriage is agreed, they go to the Temple, or *Pagode*, to present the Bridegroom and Bride to their Priests: After fifteen Days, the Relations and Friends of the Bride conduct her to her Husband's House, where they pass the Time in Diversions of Musick and Balls which only the Women make, and are admir'd by the Men for their (*m*) Dressing and Beauty. They give to all, even Strangers, Refreshments. After the Manner of the Country, the new married sit in a rais'd Throne richly habited, and so loaded with Jewels, they can scarce bear them. The Room where these Feasts are made, is always richly furnish'd with Gold, Arras

F 4

and

(*l*) A Crowd of Admirers, is other Womens Vanity as well as theirs, because a Mark of universal Liking: And some of our Parents are as little solicitous of their Daughters Conduct, provided they are first well married, as those of *Malabar*.

(*m*) Where-ever there is a Conflux of People, the Women will appear to all possible Advantage; dressing adds to Beauty, that to Love, and Mirth to Desire, therefore one Wedding begets another.

and Silk ; and (n) twice a Day they cover the Table, to treat the Guests, at the Expence of the Husband ; the Bride returning home every Night, with the Women appointed to wait on her. At last (o) fifteen Days being spent in Rejoicing and Feasting, the New-married get upon an Elephant, richly dress'd, sitting on two Seats, and are followed by all their Train, which goes on Foot through the City : They stop at Relations Houses, who present Sweet-Meats to the Company, and cast divers Odoriferous Liquors upon the Elephant ; no one omitting to do something, for that would be a very great Neglect. The Cavalcade ended, they all go to the *Pagode*, or Temple ; thence to the Bride's House, where they consummate the Marriage ; and every one in the Train departs after he has made a *Present* to him that led the *Elephant*.

When one of *Conchin* marries, whosoever he is, he may not lye with his Bride the first Night ; but is oblig'd to give her
to

(n) These People are somewhat like the Christians in their good Cheer and Prodigality.

(o) This keeping the Bridegroom at some reasonable Distance, makes his Desires more eager ; thus we lead the Stallion up to the Mare, and then turn him short from her, to render him more impetuous.

to a *Bramino*, who lies with her. These are so fear'd, and respected, no one dares hinder them lying with any Woman ; (p) nay, the Common People are so foolish, to believe it a Favour, and good Omen.

The *Malleani*, that live in the Mountains of *Mallabar*, have only one Wife, who is (q) always with them, even at Hunting. In this they differ very much from other Pagans in those Parts ; who, to speak Truth, have no Wives, all Women being common among them.

In * *Bengala* they allow Polygamy according to their Abilities to maintain 'em, but keep them in close (r) Custody.

* *Bengala or Bengal, is a Kingdom in the East-Indies, on the River Ganges, under the Great Mogul: It is a very fruitful Country, and extends 220 Leagues from East to West, and 120 from North to South.*

F 5

In

(p) If they are under a Necessity of having the First Fruits of every Nuptial, they might trust 'em with any Woman afterwards, unless Marriages are rare among 'em, or their Priests numerous and vigorous.

(q) This may proceed from Jealousy in the Wife ; if so, her Company cannot but be irksome to the good Man, who, ten to one, had rather be with any Man's Wife in the Parish than his own ; a great many of our Husbands wou'd at least.

(r) Restraint makes a Woman angry ; and the Difficulty

* Pegu, one of the principal Cities in the East-Indies. The Kingdom of Pegu was once a most potent Empire, but is now so much diminished.

In * Pegu they have extraordinary Ceremonies in their Marriages. As they were heretofore much addicted to an unnatural Vice, their Queen made very severe Punishments for those that should be convicted of it, even to the Burning of them alive: And to divert the Fury of this infamous Lust, she commanded the Women should go almost (s) naked, to attract Mens Love to them. When they marry, they must pay the Father of the young Woman a certain Sum agreed on, which he pays back if he will have his Daughter home, from any ill Usage of her Husband, who may likewise leave her, only he is to keep and educate the

Difficulty of possessing heightens Desire, this sharpens Wit, and the Devil furnishes 'em with an Opportunity; thus the poor Husband is a Cuckold, notwithstanding all his Care.

(s) There are many Things in Women that sweetly impose upon our Will, and raise up the old in us; but for all Women indifferently to oppose the greatest Part of their Charms, in Time must ruin the very Design it was injoyn'd for. Familiarity with those Objects makes the Impressions feeble, and something conceal'd, while some few Beauties are expos'd gives a wonderful Titillation to desire, and makes all the Blandishments much more powerful.

the Children. The Women being naturally extreamly amorous, the Men are very nice in marrying them, making the strictest Enquiries before they engage. And from hence it is, that many Fathers, to preserve their Daughters Virgins, sow up their *Pudenda*, and in that Condition deliver them to their Husbands, that they may be (t) ascertain'd of their Honesty. The King, and those of greatest Quality, lie not the first Night with their Wives, but admit others, and pay them bountifully, that will give themselves the (u) Trouble.

In * *Siam*, after the Manner of *Pegu*, they may marry many Wives. But the *Mahometans* of these Countries observe

* *Siam, a Town and Kingdom beyond Ganges, in the East-Indies.*

not their ridiculous Ceremonies, fit only for a Nation blinded with Idolatry.

The *Chinese* marry their Sons very young, some Fathers marrying them as soon as they are

(t) If they have no other Security for the Woman's being a Virgin but a Needleful of Thread, that is but a slender one; for I know one gave 20 Guineas for such a Commodity, and found his Chap had cheated him.

(u) This is unaccountable indeed, that a Father shou'd take so much Care to preserve a Thing, that is not only so little valued as to be thrown away, but even Men are hired to take it away.

are (*w*) born. The Husband gives the Wife a Dowry. The Wedding-Day the Bride's Father makes a splendid Entertainment, to which he invites all the Relations and Friends of his new Son. The next Day the Father, or, for Want of him the nearest Kinsman of the Bridegroom does the same. After the Entertainment, the Husband gives the Dowry to his Bride, in Presence of all the Guests ; which she presently gives to her (*x*) Father and Mother, if they be alive, for the Trouble and Charges they have had in Educating her : And therefore here a Man is reckon'd rich, in Proportion to the Daughters he has. The Father may use this Dowry with all Freedom ; but when he dies, it returns to his Daughter, for the Advantage of her Children, or to be otherwise dispos'd of at

(*w*) These early Marriages never turn to Account, they are good to secure an Estate for the Parties, and prevent their throwing themselves away ; but where all Weddings are publick, there is no Occasion for this Caution.

(*x*) We may conclude their Women make good Wives, since a Husband always purchases 'em ; and their Parents willing enough to dispose of 'em, since it tends so highly to their Benefit to do it. There are Men enough amongst us would part with their Daughters at that Rate, but I know none would take 'em so.

at her Pleasure. A Man may have many Wives, but the first married is reckon'd his true Wife; the other are only look'd upon as Friends, and often forc'd to do the Drudgery of Servants: They live only with the first, keeping the others abroad; and if Merchants, in Places where they traffick.

They think it unlawful to marry Sisters or other near Relations; and observe not to take a Wife of their own (y) Name, tho' no Relation to them; and marry the same Age and Quality. The Conditions of their Mind are consider'd more than Beauty: The ordinary Price they give for them, is, an Hundred Crowns, and often less. The Common People buy and sell their (z) Wives at Pleasure. *Mandoza*, a grave Author, reports, That in the Provinces bordering on *Tartary*, the Governors and Vice-Roys prescribe a certain Time both to the Men and Women, within

(y) Several People in *England* are of that superstitious Opinion, and many Instances may daily be brought to prove the ill Success of such Marriages; but by what Fatality I can't conjecture.

(z) Women are a good Commodity in several Countries, but here a Man has the Advantage of selling his Wife fairly, and making a Penny of her, when he has otherwise done with her.

in which they are oblig'd, either to shut themselves up in a Cloister, or (a) marry. When that Time is come, all that will marry, appear on the Set Day at a City appointed in every Province to that end. When there, they present themselves to 12 principal Persons, nam'd by the King; who take, in Writing, the Names of the Men and Women, and their Qualities, informing themselves exactly what Dowries the Men are able to give. Afterwards they view the List, both of the Men and Women, and if they find more Men than Women, or more Women than Men, they cast Lots, and the others are married first the next Year. Six of the twelve Persons divide the Men into three Classes; put the Rich in the first, without any Regard to their (b) Breeding and Accomplishments; those that are moderately so, in the next; and the Poor in the last. While these make the Division in the Men, the others divide the Women in three other Classes;

(a) There is no Question to be made, but that at certain Periods and Stages of Time Things arrive at Perfection and Maturity; who anticipates 'em, spoils 'em, and to retard 'em is to lose Time.

(b) Other People as well as they are wonderfully inclin'd to value Riches, and undervalue every Qualification else; as if nothing could make Men happy, but Abundance of Money.

Classes ; putting in one the fairest; in another the less fair, and in the last those that are least handsom: They assign the (c) less fair to the less rich, without paying any thing for them ; the least handsom to the Poor ; and afterwards share among them all the Money they have oblig'd the (d) Rich to pay. These Marriages being adjusted in this manner, they have great Rejoycings in the Houses the King has appointed them : For in every of these Cities there are Houses furnish'd with many Beds, and all Things necessary for Living ; insomuch that every one takes what he wants, and keeps them for fifty Days that the Feast lasts ; after which, they all return home.

All

(c) Men with small Fortunes must not expect handsome Wives, but have a Penny-worth according to their Penny, where a just Distribution is made between Man and Man. Beauty here is the only Dowry a Woman brings, therefore he that has the most opulent Fortune should have the handsomest Woman, since 'tis all he can expect for his Money.

(d) This is prudent enough, that as the meaner Sort are allotted the plainest Women, so those that are able to pay a Market Price, should have the Flower of the Market ; and their Fines which they are amerced, serve to put the poorer Sort in some Method of getting their Bread.

All these Circumstances are observ'd most by the Commonalty, and not by the Gentry, and Persons of higher Rank, who are not subjected to this Law, but may marry when, and how they please.

* Japan, or Japonia, is a vast Country in the Eastern Ocean, supposed to be an Island 150 German Miles in Length, and 70 broad.

Those of * Japan have commonly only one Wife, but are divorc'd from her, and send her home for very small Causes, and afterwards marry others. The Women have not the same Liberty.

The Heathen *Tartars* have many Wives, who live together in great Quiet. They give Money to their Wives Mothers, as a Recompence for the Advantage receiv'd from them. The first Wife is look'd upon most lawful, and so are the (e) Children born of her. When the Father dies, the Son may marry all his Wives, excepting his Mother, and her Sisters: They marry their Half-Sisters, after their Brother's Death; and make very great Entertainments at these Marriages.

The

(e) The Children of the Free-Woman had always the Preference before those of the Hand-Maid.

The People of * *Tangut* and † *Catay* marry as many Wives as they can keep : And if any poor young Woman (f) be beautiful, a rich Man marries her presently, and gives her Mother and Family a Reward to have her ; as, Cattle, Slaves, and oftentimes Money ; they valuing only Beauty. They have to Thirty Wives, more or less, according to their Abilities ; but the first is always chiefest. And if any is infirm, or not agreeable, they send her (g) home. They marry their Relations, as the *Tartars* do, even to their Step-mothers.

* *Tangut, or Tangutum, is a Kingdom in the Asian Tartary, towards China, and the East-Indies.*

† *Catay, or Catio, is a Region of Asia, supposed, by learned Men, to be some Part of China.*

In *Caindu* they have a Custom different from the People of *Tangut*, when they are married ; they invite all the Strangers that come into the Country to their Houses, and leave them freely with their Wives, who have a Counter-sign at the Door, which they take

(f) Beauty was always a Dowry, but seldom or never proves a good Fortune.

(g) This is not keeping 'em in Sickness and in Health, but as they pay Money for their Wives, so they expect to be serv'd and pleas'd by 'em ; when they can no longer do that, Troop is the Word.

take not away till they go, that the Husband may then (b) return.

In * *Cascar* they (i) leave Strangers with their Wives, without any Jealousy. And in the Kingdom of *Pein*, if any one be absent twenty Days together, his Wife may marry another Husband; and Men may, after that Term, marry again where-ever they are.

The *Canarini*, in the Isle of *Goa*, worship a naked Statue, to which they bring their Daughters when they will marry them, that they may pray for the happy Success of their Marriage. The Prayer ended, the Daughter is married to the first that seeks her. As to the Feasts and Ceremonies observ'd on the Wedding-day, we have treated in the Chapter of the *Christians* of (k) *Goa*. The

(b) As Beauty is that that pleases, so what Custom makes familiar; is so far from being infamous, that it is not seldom a Duty to comply with it. 'Tis not the Friendship they have for the Strangers, but the Dislike of the Hardships of the first Night's Toil, that makes 'em impose it on 'em, to facilitate the Way for 'em.

(i) Either they believe 'em virtuous, or care not whether they are so or not; some *Germans* too divide their Beds with their Friends, and call 'em *Connubii Adjutores*.

(k) Be pleas'd to turn to it.

The Negroes of *Africa*, that dwell in the Kingdom of *Sierraleone*, have in every City or Borough an House a-part from others, where their Daughters retire, and are instructed for one Year, by an Old Man, of a good Family, virtuous and religious. At the End of the (1) Year they come forth all together, well dress'd, and go into the publick Piazza, to dance to several Instruments of Musick: Their Fathers are present, and the young Men chuse whom they like best, giving something to their Fathers before they marry them. They present also the old Man, for his Trouble of instructing and keeping them; then take them home, where they compleat the Ceremonies of their Marriages.

In * *Guinea*, when the Sons are old enough to marry, their Fathers seek them Wives; and when they have found to their Minds, give them, and oblige them

* *Guinea is a very large Country in Africa, upon the Shoar of the Ocean.*

(1) No Woman should pretend to marry till such Time she has been thoroughly instructed in Virtue, Discretion and Religion, that she may know how to administer every Thing with Decency in her Family, Kindness to her Husband, and constant in her Devotions. But how many Women alas, are fruitful Mothers, and good for nothing else besides.

to take them, though never seen before. The Son has nothing from his Father, who sends him naked [if he has gain'd nothing by his own Labour] into the World, to lay the Foundation of his own Family. The Bride's (*m*) Relations give them a small Sum in Gold; and tho' very rich, add little more than what the Poor give; for what they receive is only for the Expence of the Feast. This Custom is so well observ'd, that the King's Daughters have no more than one Slave to serve them. The Bride swears, in the Presence of the Company, that she will be faithful and preserve her Conjugal Chastity. Which Oath is never requir'd of the (*n*) Husband.

If, during the Marriage, a Man get so much, that he is able to maintain another Wife, he cannot marry her without the
Consent

(*m*) Here it seems there is always an Expectation from the Woman's Friends, tho' the Man has nothing, and it seems a little hard on the Man's Side, that he should be turn'd out of Doors by his Father, and no other Provision made for him but a Wife he knows nothing of.

(*n*) Such an Oath from the Man would hinder his marrying a second Wife when able, and prevent the first receiving for her Consent a Gratuity, which makes Amends for the Fortune she brought, and the Wrong she suffers by a Partner in her Love.

Consent of the first; to which if she consent, he is oblig'd to pay her so much; and the Woman is received into the House, more as a Concubine, than Wife. When the Husband observes his Wife grow (o) old, he may forsake her, to marry a younger. However, he keeps her in his House, where she is bound to give an Account of it, and serve the younger; look after the Kitchen, and do what pleases her Husband.

The People of * *Monomotapa*, in the *Lower Ethiopia*, marry according to their Abilities, as many Wives as they will; but the first is the chiefest, the others serve her, and her Children succeed in the Inheritance. No

* *Monomotapa is a City and Kingdom in the Southern Ethiopia in Africa, of great Extent, containing in it 25 other Kingdoms; and reaches from the North to the South 250 Spanish Leagues.*

one may marry a Woman past Child-bearing: And when the Women are first Big, there is great Joy in their Families. The old Women, when not like to (p) conceive,

(o) This is laudable enough, according to Nature and Policy? For why should a Man bind himself to a Woman, that can answer but the least of three Grand Articles.

(p) Doubtless Barrenness is a lawful Impediment, tho'

ceive, may not marry. The Virgins go naked till married, and then wear a thin Silk; and when they have Children cover their Bellies and Breasts (q) clofer.

* Zocotara, Dioscoridis Insula, Ogyris, a Town and Island upon the Coast of Zanguebar, in Africa.

The Inhabitants of * Zocotara have the like Polygamy, and may change them at Pleasure, and that by carrying them into a Market, or publick Place; where they exchange for others, either for a Time, or for ever.

* Canada is a large Country in the North America.

Those of * Canada content themselves with one (r) Wife, tho' they are not forbid many.

The

tho' we have many old Folks past Love, or being loved, and yet they must have a Husband: A Vice more abominable than all the Errors of Youth, and she that continues warm at Sixty, sure was scalding hot at Sixteen.

(q) When they come to Child Bearing they are tender, and ought to preserve those Parts more especially from the Injuries of the Weather, which so immediately tend to the Propagation, Production and Support of the Infant.

(r) Few People besides themselves would be so chaste and reserv'd, for many Men's Proceedings pass upon the World for Virtues; that if it were not for the Censure of the Law, would appear under a less glorious Character.

The *Samagosi* have many, not so much out of Lust, as to gain (s) Authority by Alliances, and a Multitude of Children: The Fathers never endow, or give any thing to their Daughters: Nay, he that marries one of them, makes their Parents Presents in Proportion to their Abilities, or the Beauty of their Daughter. They celebrate their Marriages solemnly, with Songs, Musick, Balls, and Panegyricks on the New-married. When a Woman is taken in Adultery, she atones for the Crime with her (t) Life; as does the Adulterer: It is not so with the unmarried Women, to whom it is no (u) Dishonour to have been enjoy'd by their Lovers.

The

(s) Children were formerly an equal Measure of Wealth, as Slaves and Cattle, but are become burthensome to most Families in *Europe* at least, and as for strengthening our selves by their Marriages, Experience shews it is a gross Error, and what has much impaired those other Families, that have match'd in such numerous and prolific Ones.

(t) Adultery is a Crime, that where Custom has not permitted it, has the least to be said in its Defence of any: But for People to be caught in the Fact, is such an Addition of Folly to the Fault, that it merits nothing less than Death.

(u) Where a Woman has not tied up her own Hands, I dare not say it is a Crime, tho' I cannot quite

* *Florida is a very large and fruitful Country in the North America.*

The Inhabitants of * *Florida* have only one Wife, to distinguish 'em from their Kings, and great Lords, who have two or three; but on this Compact however, that the first shall have the chief Authority in the House, and that their Sons shall inherit the Father's Estates, or Government. But all these Wives apply themselves indifferently to the Care of the House: And when one is with Child, the Husband must not any longer lie with her.

* *Cuba, is a great Island in the Bay of Mexico, in America, to the South of Florida, which is one of the greatest belonging to that Part of the World, discovered by the Spaniards.*

The Islanders of * *Cuba*, before their Isle was possessed by the Christians, married at Pleasure, and only so long as they were content to keep together; for the Separation was as well on the one Side, as the other, when they pleas'd.

The

quite clear it from Imprudence. The *Hollanders* themselves take little or no Notice of it, insomuch that 'tis almost a Proverb, that there is never a Cuckold, and never an honest Woman in *Amsterdam*.

The *Cacicbi* had divers Wives; and he invited to the Wedding, use the Bride (10) at Pleasure, as well among Persons of better Rank, as the Commonalty.

The * *Mexicans* before they received the Christian Faith, married in this Manner: They both presented themselves to their Priest; who taking them by their Hands, ask'd them many Questions; and lastly of their Desire to be married together. Then taking the (w) Skirt of the Woman's Veil, and that of the Man's Garment, tied them together, and led them so fasten'd to the Bride's House, where was a great Fire kindled; they went seven times round this Fire, and sate down together;

* *Mexico is a vast City in the North of America, the Capital of New Spain, and of a Province of the same Name, the Seat of the Spanish Vice-Roy of the West-Indies, and an Archbishop's See.*

G which

(w) If they have many Guests the Bride is to be pitied, but who would not die to be so sweetly slain, not that any Accounts from them acquaint us with one particular Instance of any so martyr'd on her Wedding Night.

(x) This implies the mystical Union of them two, and that they should abide by, and be as much as their Affairs will permit, one with the other: The Ceremony of walking round the Fire is the same as those of *Cunkan* and *Balagatta* use, and is explain'd there.

which ended all the Ceremonies, and the Marriage was compleat.

The Inhabitants of *Civola*, or *New Granada*, are content with one Wife, whom they may freely leave; as the Women may their Husbands with the same Liberty, when they know they go (y) astray.

Those of *Cumana*, before they marry their Daughters, send them into the public Piazza's, that they may by Conversation learn the Burthens and (z) Duties of Matrimony. The Persons of Note, and the Rich, marry many Women at Pleasure; take all Travellers to their Houses, they meet in the Roads, and let them enjoy those of their (a) Wives they like best.

In

(y) When the Woman goes astray, 'tis more than Time she was discarded; for tho' the Sin, peradventure of the Perjury may be equally Capital in both; yet the Nature of the Consequences of such Deviations cannot but be more fatal on the Woman's Behalf than the Man's.

(z) They are more easily learnt than practised, but what can a Man expect from one that never heard a Syllable of it.

(a) This is the last Degree of Goodness and Hospitality to entertain Strangers so particularly at Bed and Board.

In * *Paria* they may have many Wives ; but one is the Mistress of the House, and commands the others. Those of the meanest Condition, have at least two or three : And they may all, when their Wives begin to grow old, turn them off, and take others younger. The Priests teach them when they are young, and from them they learn all necessary Arts.

* *Paria is a Province in the Terra Firma, in South America, near the North Sea, and under the Dominion of the Spaniards.*

The * *Caribbees* use the same Customs ; but on the Wedding-Day, and many Days after, they take their Wives, with great Noise and Attendance, into the Woods, where they hunt, and (b) kill all they meet with.

* *The Caribbees, or Cariby-Islands, are a Knot of small Islands, that lie extended like a Bow, from the Coast of Paria in America, to the Isle of Rico Porto.*

The *Tapinambous*, Inhabitants of *Brasil*, in the Southern *America*, have no other Regard in their Marriages, but to Affinity in the first Degree, because from the Second they may marry all their Relations. They allow Polygamy, which gives them the Repute of being Brave and Rich. The Par-

G 2

tiality

(b) A cruel Custom of inuring their Wives to Rapines, Murder and Bloodshed.

tiality they shew to one more than another, makes not the other jealous; and they live all very peaceably. As to the Ceremonies; He that has a Mind to a young Woman, seeks her of her Father, and next Relation; and when he has obtain'd Consent, leads her home, and she becomes his Wife. They promise their Sons in their Childhood; and when at Years, they are bound to stand to the Will of their Parents. Yet the Husband may cast off his Wife upon any great Distaste; as she may also, on the like Occasion; telling him plainly, she leaves him, to seek another more civil Husband: And these Separations do not subject them to any (c) Resentment.

* Peru is a large Country in South America, affording great Plenty of Gold and Silver Mines; and at the Discovery, the most potent Kingdom in South America.

In * Peru they had many Wives before they were Roman Catholicks; yet only one was reckon'd lawful. When they would marry any one, they went to her House, and with the Father's Consent, put her on an *Ottoya*, which is a Shoe

(c) The frequent Separations that is us'd amongst 'em upon every little Provocation, makes 'em not expect sure to live either long or happily together: There is nothing in the Preliminaries of their

Marriage
Rapes, Murder and Bloodshed.

Shoe they use, and so lead her home. When they had a Virgin, the *Ottoy* was of (d) Wool; if she had been taken by others before, it was of Rushes. All the Concubines were bound to honour the first Wife; and she only, upon the Death of her Husband, put on Mourning for a Year, during which Time she could not marry again.

The *Italini* and *Varaes*, that live in the Province of *Sancta Crose*, have many Wives. There the Niece may marry her Uncle: And when the Daughter is a Year old, the Parents design her an Husband, who is always her next a-kin after the Second Degree. They go to seek him; and for Confirmation of the Marriage agreed, carry him a (e) Bow, Arrows, and a Spade. If he takes them, he is presently conducted home as a Son-in-Law, where he learns to

G 3

know

Marriage that implies Violence in their Desire, or Application in their Suit, which leaves the Woman's Heart too less sensibly touch'd, and therefore more susceptible of Disgust; and as they meet without Affection, they part without Concern.

(d) The most barbarous Nations ever set most by a Virgin to marry, tho' they did not affect the getting it.

(e) There are so many various Emblems of Advice to the Man, and Expectation from him, meaning Courage and Industry: His Acceptance implies a Consent to fight and work for her.

know and manage the Interests of his Bride, till she is at an Age capable to do it. When a young Man would get him a Wife, he goes to her Parents, and presents them a Bundle of (f) Sticks. If they are receiv'd, it is a Sign the Motion is embrac'd; and the House from that Time, is free to him. Soon after a Woman is married, she makes a (g) Shroud to bury her Husband, and another for herself.

* Guiana is a large Country in the South America, which for many Years has been inhabited by English, Dutch and French.

In * Guiana, or New Andalusia, the Persons of highest Quality and richest, marry two or three Wives, and often more, the Commonalty being oblig'd to one. The other

(f) I am unwilling to think he carries this humble Present to the Parents of his intended Bride, as so far a Proof of his designing to be a good loving Husband, as he there furnishes 'em with so many Instruments of Chastisement; but would rather take it for a Type of Labour and Willingness to work to maintain her.

(g) Most Women are preparing for Childbed Linnen, and looking out for beneficial Gossips, and never think of these sad and lamentable Concerns, till they are half under Ground. These more reasonable Barbarians know the first Intent of

ther Wives are but as Servants to the first. Those who have the greatest Number of Women, are most esteem'd, and respect- ed: In other Things, they follow the Cu- stoms of *Peru*. There are in *Syria* a Sort of People, called *Drusia*, who, by some are believ'd *Christians*; but in their Ac- tions, are neither *Christians*, nor *Jews*. These indifferently marry their Daughters, Mothers and Sisters; giving this for a Reason, That they have had Children by them, and not by others; and no one can forbid them the Use of their (b) own. They have some Feasts in the Year, when all the Men and Women meet together to divert themselves. There they feast in common; and after they have drunk, give

G 4

2

of living in this World is to be more serviceable to ourselves, than to others; to be establish'd and multiply, than quietly and contentedly walk off the Stage, and leave our Children to shift the Scenes.

(b) These are the only Things that are our own, and that we should not use that way at least. It is not Precept nor Prejudice of Education, but Nature seems very much started at the very propos- ing it, Parents and Children can't come together, but at a great Disparity of Years, and this Over- sight in Policy should render it impracticable. But what shall we say to the long retain'd Customs of Countries.

a mutual Liberty to enjoy those Women they like most ; renouncing, on this Occasion, any Property in their Wives.

The *Eastern Japonese*, commonly call'd *Lopes Salvatici*, contract their Marriages in the Presence of their Parents and Friends; the first Ceremony being, Striking against a Stone, out of which he that makes the first (i) Fire come, is esteem'd the most excellent. The Marriage thus establish'd, the Bride, dress'd in Ermin Skins, or Sables, is set upon a tame Boar, and her Relations and Friends accompany her to the Cave or Tent, (because they have no Houses nor Cities,) singing, and wishing them Health and Issue. The Bridegroom is also in Bears Skins, or Martins; and from that

(i) It being reputed a Mark of Vigour, or Skill, or else an Omen of Good-Luck ; for Fire has been the most glorified Element of any, for God himself appear'd in it to *Moses* in the Bush, conducted him, and the Tribes through the Wilderness, &c. and many other Instances may be brought even from as high as *Cain* and *Abel*, for the Fire descended from Heaven, and consumed the Offerings ; and these I imagine left such an Impression upon the Eastern People, that tho' it has been wrong applied, and mixt with other Superstitions, yet was the great Original of this great Veneration these People and the *Persians* too, retain still for Fire.

that Time they live together. They fail not Feasting, and Dancing to some rustick Musick, and to sing the Praises of their Ancient Captains in Verse; in Memory of whom, to bewail their Deaths, their Singing is interrupted, and they lament, cry, groan, and cast themselves on the Ground, with a Thousand Contorsions, as desperate Persons, for some great Loss; after which, they return to their Singing and Balls, and spend the Day in Feasting.

In the Southern Parts of * *Magellanica*, when a Man likes a young Woman, he demands her of her Parents, in a full Assembly; and before he goes away, if her Parents consent, he takes her, and carries her home, without more Ceremony. The Company get together next Day to (k) feast; after which, the Husband re-

G 5

ceives

(k) 'Tis very remarkable that tho' many Nations differ strangely in their Amours, and Ceremonies of their Celebrating that new, rather than strict Alliance; yet all of them concur in this one, viz. That there is Mirth, Musick, Merry-Making, Singing, Dancing, Shouting, Rejoycing, publick Exercising, some on Horseback, some

ceives what is assign'd him in Dowry with his Wife, who is bound to exercise the same Trade and Profession of Life as her Husband does, and to be never out of his Sight. When she is false to her Conjugal Duty, her Husband sends her back to her Parents, who shave her; and if her Husband be content to take her home again, she is never more enjoy'd by him, but oblig'd to serve him as long as she lives.

some on Foot, some one way, some another; but every thing that can be thought on to divert the Bride and Bridegroom, and by their Alacrity in endeavouring to make them easy and pleas'd; give 'em a Proof of their Friendship and good Wishes; and from their being so themselves draw a happy Conclusion, as a joyful Augury of their future Felicity.

T H E

THE
ADVENTURES

OF

Sir *HARRY* ****,

With His SEVEN

WIVES.

ADVENTURES

OF

SIR HARRY

With His Seven

WIVES

THE ADVENTURES

Sir *HARR* * * * *

With His Seven Wives.

THE Publick is not at all concern'd, either in the Misfortunes, or Follies, of so inconsiderable a Person as myself, yet having more Leisure upon my Hands, in this doleful Place of Solitude, * than I well know how to dispose of, the World, I hope, will forgive me for taking this Method to beguile the tedious Hours of my Captivity. Besides, as it has been my Fate to be *Seven Times* shipwreck'd upon the inhospitable Shoar of Marrimony, perhaps I am better able to describe the Situation and Manners of that Country.

* Wrote by the Author, while under Confinement for Debt.

Country, than the Generality of Mankind can pretend to, who have not made so many dangerous Voyages thither as I have done. And after all, the very Place I am in, at present, seems to challenge this Performance from me; for *Marriage* being one of the severest Confinements in Nature, no Man can write so feelingly of it, as he that is actually a Prisoner, neither is any Place so proper to give an Account of it in as a Goal.

Having made two or three Campaigns in *Flanders* under the famous Mareschal de *Turenne*, my old Father sent for me home, in order to see me settled in the World before he died: For which Purpose he recommended to me a stale ancient Widow, aged Threescore at least; adding, That tho' her Person was indifferent, yet she had Abundance of Wealth to atone for all Defects of Nature. 'Twas in vain to remonstrate to him, what a Disproportion there was between our Ages, and consequently between our Humours and Inclinations. The old Gentleman resolved to be obey'd without any Reserve, and after the laudable Example of most Parents, who think it not enough to give their Children a Being, unless they take Pains to make it miserable to them, sacrific'd his eldest Son to his own sordid Avarice.

It

It would look like Ill-nature to attempt a thorough Description of my Spouse's Person, and therefore I shall wave it, because all Women would be young and handsome if it lay in their Power; and 'tis no Fault of theirs, that either Nature or Old Age give them Deformity or Wrinkles. Only this give me leave to observe that never were Body and Soul better match'd than in her. Tho' her Hide was as tough as Buff, and boasted the same delicious Complexion, yet her Soul was tougher, and more obstinate. She insisted everlastingly upon the Prerogative of her Age, and told me young Men ought to be obsequious to Persons of Experience.

Among her other noble Qualifications, which Time daily discover'd to me, she was a zealous Admirer of cool *Nants*, and other Strong Liquors; and, for my Part, I was so far from checking this commendable Humour, that I endeavour'd, all I cou'd, to encourage it. I, underhand, procur'd the Curate of the Parish, who lov'd Guzzling better than Praying, and an old red-nos'd Midwife in the Neighbourhood, to ply her with constant Visits; and these two faithful Agents of mine so effectually discharg'd their Commission, that, in two Months, they drank my Spouse into a hopeful Dropsy, which, being attended by

a Complication of other Distempers, trip'd up her Heels in as many Months more, and sent her to her worshipful Ancestors.

'Tis impossible to describe the Pleasure and Satisfaction I found in my self, when I was got rid of this superannuated Piece of Housshould-stuff. I fancied the whole Face of Nature more delightful and agreeable than before, my Dreams were happy and fortunate, every Glass of Wine, and every Dish of Meat seem'd to carry a new Flavour with it. In short, I was so pleas'd with the Happiness of my Condition, that I resolv'd to alter it upon no Consideration whatever, nor tempt Providence, by leaping into the same Gulph a second Time. But whether Heaven design'd to humble me for the Sins of my Family, or give me a new Opportunity to exercise my Patience, I chanced, not long after, to be invited to a certain Assembly, where I saw one of the most charming young Creatures in the Universe. What need I enlarge upon every Particular? I lov'd her, and to that violent Degree, that tho' her Family and Fortune were infinitely inferior to mine, and my Relations had offer'd me twenty and twenty Matches, that would have been much more advantageous to me, yet hurried on by the left-handed Planet that persided over my Nativity, and
deaf

deaf to all the Representations of my Friends, who all advis'd me against this accursed Conjunction, I was the second Time betray'd into the Snare of Matrimony.

I had flatter'd myself all along, that this young Woman, whom, like a Coxcomb as I was, I took for an Angel incarnate, would not pretend to rule the Roast and domineer, as perhaps one of equal Quality with myself might do, but make up in Affection, Duty, Submission, and other Conjugal Virtues, what she wanted in Fortune.

But, alas! a little Time convinc'd me, that I reckon'd all this while without my Host; for this demure, mealy-mouth'd Baggage, who I expected would have been a second patient *Grisel*, prov'd the most termagant, ill-condition'd Fury, that ever rebell'd against her Lord and Sovereign. She talk'd me deaf all Day, the same Persecution she continu'd to me all Night. Nay, so impertinent was she of her Tongue, that she'd scold even when the Rites of Love were performing, at which favourable Moment the very worst of her Sex are content to drop their Resentments.

One while she wou'd persecute me for a new Gown and Petticoat, another while for a new Sett of *Indian* Furniture. The Look-
ing-

ing-Glasses were not of the newest Mode, the Stair-Case was dark, the Parlour Roof too low. In short, I must pluck down the whole House to satisfy her Vanity. Besides, she expected every Minute when she must cry out, and was I such a Fool as to believe she would disgrace herself so far, as to lie in a Bed that was contemporary to Farthingals, and had been made in the Reign of *Queen Elizabeth*?

For some Time I bore this insolent Language with all the Patience I was Master of, hoping the Humour would dry up of itself: But as I found no good Success from it, I resolv'd to give her as good as she brought, and so whenever she began to ring the Changes with her never-failing Female Clack, I was as obstreperous on my Side, and pour'd a Broad side upon her. But I soon became sensible that a married Man had as good run his Head against a Brick-Wall, as engage with a Woman in her own Element of Scolding, for which Reason I resolv'd to alter my Measures.

The next Time she attack'd me with her matrimonial Rhetoric, I replied not one Syllable either good or bad, but walk'd unconcern'd about the Room, and either whistled, or humm'd a Tune to myself. This unexpected Neglect of her Eloquence put her into such an extraordinary Ferment, that

that her Passion had like to have choak'd her. She invoc'd Heaven and Hell to her Assistance; she wish'd herself fifty Foot under Ground when the Parson join'd her to so barbarous a Tyrant; she murder'd her Lap-Dog and Parrot in her Fury, and swearing she would never come within the same Sheets with me; walk'd all Night about my Bed, like the Alderman's foolish Wife in the *London Cuckolds*.

Finding the admirable Success of this Prescription, I determin'd to continue it to my poor Wife till I had effectually cur'd her, which, to the Honour of my new Doctorship, I soon perform'd; for so concern'd was the virtuous Spouse of my Bosom, to see that her Tongue-Artillery made not the least Impression upon the Fortress of my Heart, that in a little Time the Impatience of her Nature fretted her into a Consumption; and thus Heav'n, of its infinite Mercy, was once more pleas'd to restore me to my natural Liberty.

One would reasonably conclude now, that a Man who had the ill Luck to be successively married to such a Brace of Devils, and the good Luck to get rid of them so cheaply, would solemnly forswear Marriage, and all its wicked Works, for the Time to come. I did so, but alas! What signifies to contend with Fate? For the Devil of
Love,

Love, who never fails to lay Lime-twigs in the Way of the Righteous, show'd me a Country Baronet's Daughter at the *Opera*, whose Name was *Melanissa*, beauteous to a Miracle, and charming beyond Expression. One Look of her made an entire Conquest of my Heart, and dash'd all my noble Resolutions to Pieces. I languish'd, I sigh'd for her, nay, I rhim'd and versify'd for her. To conclude, I was upon the Brink of Despair to obtain her, and within a Fortnight after the Consummation of our Marriage, was as impatient and uneasy to free myself from her nauseous Embraces.

Had Nature taken as much Pains in framing her Soul, as she took in moulding her exterior Form, I had certainly been the happiest Husband in the Universe. But as a foolish awkward Woman cannot fail of growing despicable, let her Out-side be never so bewitching, so soon as ever the Edge of the Appetite is rebated by Enjoyment, I found, to my Sorrow, that *Melanissa* had none of those Charms which I fancied her so plentifully possess'd of at first, so that for all the Comfort I found either in the Management of her Family, or in her Conversation, I might as well have link'd myself to a painted Baby, or offer'd Courtship to *Pygmalion's* Statue.

Other

Other People may with their Wives largely stock'd with Virtue and Religion, for my Part I am not so impudent to ask any Miracles of Heaven, but should be very well content, in this degenerate Age, if mine had only Pride, attended with a convenient Sprightliness of Wit. A little foolish Sophistry may cheat, and impose upon a Woman's Virtue, and two or three Texts of Scripture, discreetly manag'd by a Gallant, may demolish her Religion. But Pride is an impregnable Cittadel, which is neither to be taken by down-right Storming, nor under-hand Treachery. A Lady that has Pride, that is to say, that has a just Value for herself, scorns to violate her Honour, because she scorns to leave it in any Man's Power to insult her, and this proves a never-failing Security to her, when her Virtue and Religion are beaten out of the Field. And then I would have my Wife Mistress of a convenient Sprightliness of Wit, both to humble impertinent Coxcombs upon Occasion, as also to keep Love alive, and give it a new Motion, when Enjoyment and long Cohabitation have lull'd it asleep.

I can't tell whether she did me the Honour to make me a Cuckold, or no; but this I am sure of, that her undiscrēt Conduct made not only myself, but all the Neigh-

Neighbourhood, conclude me to be one of that numerous Class, which was all one as if she had actually bestow'd that Favour upon me. To make short of my Story, never was poor Prisoner so sick of his Chains as I was of mine, and when I was reduc'd to the Extremity of Despair, neither knowing how, or when, I should be releas'd out of Captivity, Providence was pleas'd to untie this *Gordian* Knot for me, by taking her off in Child-birth.

As I had now, to my great Regret and Sorrow, hazarded my whole Stake upon two young Women, and been equally disappointed by both, I came to this Resolution, That if ever my Inclination, or my Fate, shou'd throw me upon this slippery State again, it would be much more advisable for me to pitch upon some sober middle-aged Matron, that had seen the World, and managed the Concerns of a Family, than suffer myself to be wheedled into Matrimony by some raw unexperienc'd Creature, and truck the Repose and Tranquility of my whole Life to a little insignificant White and Red, which is seldom long-liv'd.

While I was employ'd by these noble Thoughts, some of my Relations recommended me to an Advocate's Widow, whose Husband had left her prodigiously rich.

Not

Not to conceal my Infirmities from the World, I must freely own, that it was not the Agreeableness of her Person, nor the Merit of her Reputation, that once more prevail'd with me to part with my Liberty, but I had a wonderful Itching upon me to be fingering of her Bags, and disposing of her dirty Acres. A Woman worth Twenty Thousand Pounds, as this Widow was, had Twenty Thousand Charms about her: Now, how was it possible for any single Man to resist Twenty Thousand Charms, that were current Money all the World over from *London to Japan*?

About a Fortnight after our Marriage, I desir'd her to let me have the perusing of her Bonds, and other Papers, that we might manage every Thing to our best Advantage. "How, cry'd she, in a furious Tone, *to our best Advantage*, what "Devil was it put it into thy Noddle to "think I would comply with any such "Proposal? What! I part with my Bonds "and my Papers! No, I'll sooner part "with my Head. My late Husband " (God rest his Soul) advised me never "to give the Staff out of my own Hands, "and do'st thou think I am so damn'd a "Fool to neglect such a Husband's Advice, who (to thy Face I tell it thee) "understood the Law as well as ever a "daggle-

“daggel-tail’d Counsellor of them all,
 “that dumb founded the Truth with
 “Lungs of Leather, and Front of Brass
 “in *Westminster* Hall.

In fine, Matters came to such a Pitch at last, that she would neither eat, nor drink, nor go to Bed, unless I could show her Law for’t; nay, if I ask’d her to accompany me to Church, she still demanded a President. Law it was she wou’d be govern’d by, and she would stand and fall by the Law. Since I found her upon this Strain, I resolv’d to give my Gentlewoman her Bellyfull of what she lov’d; so to Law we went, I lugg’d at one End of her Estate, and she lugg’d at the other. After several expensive Trials, ’twas my good Fortune, or rather the Merit of my Fees, to cast her, upon which Success I immediately cut down a pretty Rookery, and Grove of Trees adjoining to her House; whose untimely Lopping she took so exceedingly to Heart, that she pin’d away herself to a Skeleton, and I was so nicely conscientious as to make her Coffin of one of those beloved Trees that had occasion’d her Death.

Tho’ this litigious pettifogging female Limb of the Law, this second Edition of *Widow Blackacre* with Additions and Amendments, had prov’d such a cursed
 Thorn

Thorn in my Foot, yet, like poor Losers at the *Royal Oak* Lottery, that still game on with an Expectation of making up their Losses, the same numerical Devil that had so often palm'd a bad Wife upon me, whisper'd me, as I thought, in the Ear, that his Malice was now over, and that my next Election should succeed to my Heart's Desire.

As Fortune would have it, I cast my Eyes upon my Lady *Gripe-well*, the sad and melancholy Relict of my late Lord *Gripe-well*. Her Year of Mourning was hardly over, when I made my Addresses to her. After the usual Formalities were past (for Widows like B—ps are oblig'd, in Point of Decency, to refuse once or twice what they most earnestly desire) we were ecclesiastically conglutinated with a World of Pomp and Magnificence. This Noise and Hurry I liked well enough for a few Days, but finding it still to continue, and carry the same, if not a greater Expence with it, I made bold to remonstrate to her Ladyship, that this profuse Way of Living wou'd soon confound my Estate, and therefore desired her to reform these Extravagancies. She took me up immediately, telling me she was a Person of Quality, and would always live like one, in short, that she wou'd not disgrace her

H

Family,

Family, nor mine, and what Entertainments she gave, was all for my Reputation.

Well, the Devil take this Word *Quality*, for it was thunder'd into my Ears a Thousand times a Day. For Instance, if I told her 'twas indecent to stay out so late a Nights, she answer'd, 'twas the Way of Persons of *Quality*; if I desired her to leave off Borrowing of Money of fine Gentlemen, and frequenting the *Basset-Table*, why all Persons of *Quality* did the same. In short, whatever Irregularities I tax'd her with, she still retreated into that Enchanted Castle call'd *Quality*. Not to dwell longer upon so ungrateful a Subject, her *Quality* (a Pox confound it) run me out of all those vast Sums which I had got with so much Trouble out of my Woman of Law. At last Providence commiserated my Condition, and made my Spouse die a Martyr to that *Quality*, of which she was so fond an Idolater, for happening to go one Afternoon with my Lady *Tope-much*, and her two fulsom Daughters, to visit Sir *Henry All-Craft's* Widow, the Coach most luckily over-set at the Corner of *Chancery-Lane* End, and the old Fat Lady, with her two Plump Daughters, falling upon my loving Wife, she broke both her

Arm

Arm and Leg, and expired next Morning.

Being delivered from this Load of *Quality*, I sung *Te Deum* within my self, and for three Years such a lewd Thought as that of Matrimony never came into my Head, but took my full Swing of those innocent Diversions the Country affords. However, the Ghost of Matrimony still haunting, me, I unfortunately relaps'd into my old Distemper, and was over-perswaded to marry a grave demure Maiden, aged Thirty five, whose Character I will give you in a few Words, before I proceed to relate how we liv'd together.

She was the Daughter of a *Psalm-singing* Alderman, and bred up after the City Manner, that is, in much Hypocrisy, much Affectation; and much Awkwardness. She desired to be thought a Person of extraordinary Virtue and Devotion, by the same Token she show'd the former by unmercifully Railing at all those of her Sex, whose Reputation was in the least suspected, as she discover'd the latter, by calling all the Men Atheists: She was a mighty Lecture-hunter, and wou'd run you over every Parson's Name in the Town, as volubly as a *Welsh Bard* runs over a Genealogy; nay, her Church-Intelligence stoop'd so low, as to take Cognizance even of the meanest Cu-

rate and Reader. And lastly, for the nice making her Responses, and at the same time managing her Patches at Church, no Woman in *London* or *Westminster* came near her.

Our first Misunderstanding was about a Chaplain, for she perpetually teaz'd me to take one into my Family, adding, that the Servants would never be rightly order'd, nor Affairs go regular, unless we had a Divine in the House to lay it home to their Consciences. Pray, my Lady, says I to her, harp no more upon this String, you may as soon persuade me to maintain a Troop of Dragoons, as a Chaplain. What a Plague are they good for, but to run away with our Daughters, and fish out the Secrets of our Families : Or if they can do us any Service, 'tis to take a Stale Chamber-maid, or *Abigail*, off of our Hands ; but for my Part, I wou'd rather be at the Charge and Scandal of keeping ten Bastards than one Chaplain. I cou'd expect nothing better, cries she, from so profane and profligate a Wretch as thou art ? With that she flung out of the Room, and ever after kept me as troublesom a Life with her Virtue, as my late Spouse did with her Quality. She suspected me of Intriguing with a thousand Women, whose Faces I never saw. If I
ap.

appear'd gay and chearful, why then I was going to commence a new Piece of Gallantry. If Melancholy, and out of Humour, then 'twas a plain Case the Damosel had disappointed me ; so that I have often had it in my Head to assist in a Plot to cuckold myself, that I might have a just Pretence to insult her, and padlock the Mouth of her ill-natur'd clamorous Virtue.

Many a doleful Hour did I pass with nauseous Mixture of Bigottry and Scandal, who altho' she had Heaven continually in her Mouth, made me endure a continual Hell in her Company. At last, when I had undergone a sufficient Purgation for my past Sins, Heaven was so propitious as to take her off in her own Calling ; for, going one *Sunday* Morning, without her Tippet, to Church, in a most severe Frost, the honest Divine, (he deserv'd a fat Deanery for his Pains) who, it seems, lov'd to push about the Glass in his Pulpit, as well as without it, and was so conscientious as to give his People rather too much than too little for their Money, kept them so long that my Wife got a most violent Cold ; which, in a few Days confin'd her to her Bed, and what I shall always remember as a most singular Mercy to me, was seiz'd with so seasonable a Hoarseness, at least two Months before her

Death, that her Tongue could not perform its usual Office of Scolding, which, I dare swear, did not a little contribute to hasten her End.

I come now to the last Scene of my Life, which, to my Shame I own it, dishonours all the other Parts of it. 'Tis true, I had met with several Plagues and Crosses before, but those are not to be laid to my Charge ; for, as I don't pretend to Revelation, or the Spirit of Prophecy, 'twas no Fault of mine, if a Woman, who, I believ'd, wou'd make a discreet obedient Wife, deceiv'd my Expectation. *Marriage* is a perfect Lottery, and he that will venture his Liberty there, must be contented with his Chance, whatever it proves.

But nothing can excuse the Dotage of an old Man, who will be lighting *Hymen's* Torches, when he ought to prepare those for his Funeral, and has the Impudence to take a blooming young Creature into his Bed, when the Grave gapes every Moment for him, knows himself incapable of obliging her. Can any Thing be so ridiculous as to pretend to attack a Fortrefs when one's Cannon is Nail'd up ; or to venture into Love's Ocean, when the Rudder that governs the Ship is disabled ? As an old Fellow cannot be in-
sensible

fenfible of his Imbecillity, he is unjust to himself in the first Place, for offering to lay heavy Taxes upon Nature, when she has not a Farthing to pay them; and in the next to his Spouse, for shamming false Bills upon her that hath been long ago protested.

This was my own Case. I knew myself exhausted, and unfit for Action; I found my Vigour all gone, and nothing left me but impotent Desires, and a vain Imagination. All this I knew perfectly well; for let the Man be what he will, his Constitution never plays the Hypocrite with him, and yet by the common Fate of old Lovers, who think to attone for the Imbecillity of Nature by their Bribes and Prodigality, I was so obstinate a Sot as to link my self to a young Damsel of Sixteen in the Sixty-fourth Year of my Age. 'Tis true, the rich Cloaths, and other fine Things I presented her with, her Noble Equipage and Retinue, but above all the Title of Lady sooth'd her Vanity for a little Time, and made her forget my Impotence; but when Youth, in Conjunction with Nature, call'd upon me to relieve her more pressing Necessities, then it was she began truly to display herself. As Chains, tho' made of the purest Gold, are Chains still, so Impotence,

potence, tho' we endeavour to disguise it with fine Coaches, rich Liveries, charming Musick, and the like, yet all the while 'tis Impotence, which is a Sin never to be forgiven, and of all Disappointments, certainly that of Love is the most mortifying. To conclude this doleful Tragedy, in a few Months I found my House until'd, my loving Wife elop'd, I was ready to hang myself for her, sent for her Home again; she elop'd the second Time, I receiv'd her the second Time: After which Peace, she and her Mother, her Grandmother and Godmother made me drunk, I pass'd over my Estate to her, and am now in a Prison:

*Learn by my Fate, you Fumblers of Threescore,
And think on Hymen's sacred Rites no more.
In vain your Stores and useless Wealth you show
While Venus knows you're Bankrupts all below.
Your Bags can't satisfy the craving Maid,
For Love in Specie will be always paid.*

An

An Epigram upon MARRIAGE.

UNDE maritali qui tradidit ora capistro,
 Odit festivi gaudia sacra tori?
 Unde Dioneam percurrere jussus arenam
 Cum femori conjux conferit alma femur,
 Friget, & ad nullum surgit certamen amoris
 Sed jacet ut nimio planta perusta gelu.
 Vividus atque alacris ruit hæc in prælia, fructus
 Qui illicitò carpit, Cypria diva, tuos.
 Nempe animum lassat vilis facilisque voluptas
 Sed vetita assuevit gratior esse Venus.

The Same done into ENGLISH.

WHY does the Wretch, that's noos'd in Marriage
 Halter,
 In paying of Love's Dues so often falter?
 Why, when his eager Spouse claps Thigh to Thigh,
 And urges on the stupid Set to Joy,
 Does he decline the Sport, and Crest-faln lye?
 All Flame and Life, into Love's Lists he rushes,
 Whom gen'rous Lust, and not dull Duty pushes.
 Cheap easy Pleasure jades the Appetite,
 'Tis your stol'n Love affords the best Delight.

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